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VOLUME
8



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Volume 8



(Surat Al-Ahzab, Verse 51 to the end of Surat Ad-Dukhan)

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A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
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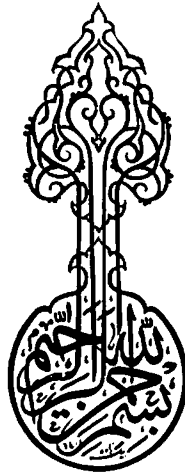
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In the Name of Allâh
The Most Beneficent, the Most Merciful

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The *Tafsīr* of *Sūrat Al-Aḥzāb* (Chapter – 33)

— *Continued* —

الجزء الثاني والعشرون ٤٢٥ سورة الأحزاب

۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ
وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ
مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَّا يَحِلُّ لَكَ
ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا
﴿٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن
يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ
فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ
ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا
يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن
وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ
لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ
مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن
تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾

﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ
مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ
فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن
تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ
وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ
وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ
ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾﴾

﴾51. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.﴿

The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, used to feel jealous of the women who offered

themselves to the Prophet ﷺ. She said, "Would a woman not feel shy to offer herself without any dowery?" Then Allāh revealed the *Āyah*,

﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُؤْوِى إِلَيْكَ مَن تَشَآءُ﴾

﴾*You can postpone whom you will of them, and you may receive whom you will.*﴿

She said, "I think that your Lord is hastening to confirm your desire."[1] We have already stated that Al-Bukhāri also recorded this.[2] This indicates that what is meant by the word:

﴿تُرْجِى﴾

﴾*postpone*﴿ is delay, and

﴿مَن تَشَآءُ مِنْهُنَّ﴾

﴾*whom you will of them*﴿ means, 'of those who offer themselves to you.'

﴿وَتُؤْوِى إِلَيْكَ مَن تَشَآءُ﴾

﴾*and you may receive whom you will.*﴿ means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allāh says:

﴿وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴾*And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).*﴿

Others said that what is meant by:

﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ﴾

﴾*You can postpone (the turn of) whom you will of them,*﴿

means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn 'Abbās, Mujāhid, Al-Ḥasan,

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[1] Aḥmad 6:158.

[2] *Fatḥ Al-Bāri* 8:385.

Qatādah, Abu Razīn, 'Abdur-Raḥmān bin Zayd bin Aslam and others.

Nevertheless, the Prophet ﷺ used to divide his time between them equally, hence a group of the scholars of *Fiqh* among the Shāfi'is and others said that equal division of time was not obligatory for him ﷺ and they used this *Āyah* as their evidence.

Al-Bukhāri recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to ask permission of us (for changing days) after this *Āyah* was revealed:

﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴾*You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.*﴿"

I (the narrator) said to her: "What did you say?" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allāh!'"[1]

This *Ḥadīth* indicates that what is meant in this *Ḥadīth* from 'Ā'ishah is that it was not obligatory on him to divide his time equally between his wives. The first *Ḥadīth* quoted from her implies that the *Āyah* was revealed concerning the women who offered themselves to him. Ibn Jarīr prefered the view that the *Āyah* was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide him time among them or not.[2] This is a good opinion which reconciles between the *Ḥadīths*.

Allāh says:

﴿ذَٰلِكَ أَدْنَىٰ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ﴾

﴾*that is better that they may be comforted and not grieved, and may all be pleased with what you give them.*﴿

meaning, 'if they know that Allāh has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you

[1] *Fatḥ Al-Bāri* 8:385.

[2] Aṭ-Ṭabari 20:304.

do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

﴿وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ﴾

﴾*Allāh knows what is in your hearts.*﴿ means, 'He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to divide his time between his wives fairly and treat them equally, then he said:

«اللَّهُمَّ هَذَا فِعْلِي فِيمَا أَمْلِكُ، فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«*O Allāh, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.*»"[1]

It was also recorded by the four *Sunan* compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dāwud's report adds the phrase:

«فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«*So do not blame me for that which is under Your control and not mine.*» meaning matters of the heart.[2] Its chain of narration is *Ṣaḥīḥ*, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

﴿وَكَانَ ٱللَّهُ عَلِيمًا﴾

﴾*And Allāh is Ever All-Knowing,*﴿ i.e., of innermost secrets,

﴿حَلِيمًا﴾

﴾*Most Forbearing.*﴿ meaning, He overlooks and forgives.

﴿لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا ﴿٥٢﴾﴾

[1] Aḥmad 6:144.

[2] Abu Dāwud 2:601, *Tuḥfat Al-Aḥwadhi* 4:294, An-Nasā'ī 7:63, Ibn Mājah 1:633.

﴾52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allāh is Ever a Watcher over all things.﴿

The Reward of His Wives for choosing to stay with the Messenger ﷺ

More than one of the scholars, such as Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ibn Jarīr and others[1] stated that this *Āyah* was revealed as a reward to the wives of the Prophet ﷺ expressing Allāh's pleasure with them for their excellent decision in choosing Allāh and His Messenger ﷺ and the Home of the Hereafter, when the Messenger of Allāh ﷺ, gave them the choice, as we have stated above. When they chose the Messenger of Allāh ﷺ their reward was that Allāh restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty – apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allāh lifted the restriction stated in this *Āyah* and permitted him to marry more women,[2] but he did not marry anyone else, so that the favor of the Messenger of Allāh ﷺ towards them would be clear.

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ did not die until Allāh permitted (marriage to other) women for him."[3] It was also recorded by At-Tirmidhi and An-Nasā'ī in their *Sunans*.[4]

On the other hand, others said that what was meant by the *Āyah*,

﴾لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ﴿

﴾It is not lawful for you (to marry other) women after this,﴿

means, 'after the description We have given of the women who are lawful for you, those to whom you have given their dowery,

[1] Aṭ-Ṭabari 20:297, 299.

[2] Aḥmad 6:41.

[3] See *Sūrat Al-Aḥzab* 33:50.

[4] *Tuḥfat Al-Aḥwadhi* 9:78, An-Nasā'ī 6:56.

those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage – other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka'b, from Mujāhid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the *Āyah*,

﴿لَّا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾

﴾*It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.*﴿

Allāh has made lawful believing women, and believing women who offered themselves to the Prophet ﷺ for marriage, and He made unlawful every woman who followed a religion other than Islām, as Allāh says:

﴿وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ﴾

﴾*And whosoever disbelieves in faith, then fruitless is his work*﴿ (5:5).

Ibn Jarīr, may Allāh have mercy on him, stated that this *Āyah* is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allāh knows best.

﴿وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ﴾

﴾*nor to change them for other wives even though their beauty attracts you,*﴿

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ

إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ
يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ
مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ
وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن تُبْدُوا۟
شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾

﴾53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴿

﴾54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴿

The Etiquette of entering the Houses of the Prophet ﷺ and the Command of *Ḥijāb*

This is the *Āyah* of *Ḥijāb*, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, as it was reported in the Two *Ṣaḥīḥs* that he said: "My view coincided with that of my Lord in three things. I said, 'O Messenger of Allāh, why do you not take *Maqām Ibrāhīm* as a place of prayer?' Then Allāh revealed:

﴾وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴿

﴾And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴿ (2:125)

And I said, 'O Messenger of Allāh, both righteous and immoral people enter upon your wives, so why do you not screen

them?' Then Allāh revealed the *Āyah* of *Ḥijāb*. And I said to the wives of the Prophet ﷺ when they conspired against him out of jealousy,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you﴾ (66:5),

and this is what Allāh revealed."[1]

In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of 'Umar coincided with that of his Lord).[2]

Al-Bukhārī recorded that Anas bin Mālik said: "Umar bin Al-Khaṭṭāb said: 'O Messenger of Allāh, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe *Ḥijāb*?' Then Allāh revealed the *Āyah* of *Ḥijāb*."[3]

Al-Bukhārī recorded that Anas bin Mālik, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet ﷺ wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet ﷺ that they had left, then he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allāh revealed,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَـٰظِرِينَ
إِنَىٰهُ وَلَـٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

﴿O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...﴾"[4]

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[1] *Fatḥ Al-Bārī* 1:60, Muslim 4:1765.

[2] Muslim 4:1765.

[3] *Fatḥ Al-Bārī* 8:387.

[4] *Fatḥ Al-Bārī* 8:387.

Al-Bukhāri also recorded this elsewhere.[1] It was also recorded by Muslim and An-Nasā'ī.[2]

Then Al-Bukhāri recorded that Anas bin Mālik said: "The Prophet ﷺ married Zaynab bint Jaḥsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allāh, I cannot find anyone else to invite.' He ﷺ said,

«ارْفَعُوا طَعَامَكُمْ»

«*Take away the food.*»

There were three people left who were talking in the house. The Prophet ﷺ went out until he came to the apartment of 'Ā'ishah, may Allāh be pleased with her, and he ﷺ said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ»

«*May peace be upon you, members of the household, and the mercy and blessings of Allāh.*»

She said, 'And upon you be peace and the mercy of Allāh. How did you find your (new) wife, O Messenger of Allāh? May Allāh bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with 'Ā'ishah, and they spoke as 'Ā'ishah had spoken. Then the Prophet ﷺ came back, and those three people were still talking in the house. The Prophet ﷺ was extremely shy, so he went out and headed towards 'Ā'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the *Āyah* of *Ḥijāb* was revealed."[3]

This was recorded only by Al-Bukhāri among the authors of the Six Books, apart from An-Nasā'ī, in *Al-Yaum wal-Laylah*.[4]

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾

﴾*Enter not the Prophet's houses,*﴿ the believers were prohibited

[1] *Fatḥ Al-Bāri* 11:24.

[2] Muslim 2:1050, An-Nasā'ī in *Al-Kubrā* 6:435.

[3] *Fatḥ Al-Bāri* 8:388.

[4] An-Nasā'ī in *Al-Kubrā* 6:75.

from entering the houses of the Messenger of Allāh ﷺ without permission, as they used to do during the *Jāhiliyyah* and at the beginning of Islām, until Allāh showed His jealousy over this *Ummah* and commanded them to seek permission. This is a sign of His honoring this *Ummah*. Hence the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

«*Beware of entering upon women...*»[1]

Then Allāh makes an exception, when He says:

﴿إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾

﴾*unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.*﴿

Mujāhid, Qatādah and others said: "This means, without waiting for the food to be prepared."[2] In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allāh dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called *Tatfīl* (being an uninvited guest). Al-Khatīb Al-Baghdādi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allāh says:

﴿وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

﴾*But when you are invited, enter, and when you have taken your meal, disperse*﴿

In *Ṣaḥīḥ Muslim* it is recorded that Ibn 'Umar, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ غَيْرَهُ»

«*When anyone of you invites his bother, let him respond, whether it is for a wedding or for any other reason.*»"[3]

Allāh says:

[1] Muslim 4:1711.

[2] Aṭ-Ṭabari 20:306.

[3] Muslim 2:1053.

﴿وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ﴾

﴾*without sitting for a talk.*﴿ meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allāh ﷺ as Allāh says:

﴿إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ﴾

﴾*Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);*﴿

It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allāh revealed that this was forbidden. Allāh says:

﴿وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ﴾

﴾*but Allāh is not shy of (telling you) the truth.*﴿

meaning, 'this is why He is forbidding and prohibiting you from doing that.'
Then Allāh says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾

﴾*And when you ask (his wives) for anything you want, ask them from behind a screen,*﴿

meaning, 'just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims

﴿وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾

﴾*And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.*﴿

Ibn Abi Ḥātim recorded that Ibn 'Abbās said concerning the *Āyah*;

﴿وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ﴾

﴿And it is not (right) for you that you should annoy Allāh's Messenger,﴾

"This was revealed concerning a man who wanted to marry one of the wives of the Prophet ﷺ after he died. A man said to Sufyān, 'Was it 'Ā'ishah?' He said, 'That is what they said.' "[1]

This was also stated by Muqātil bin Ḥayyān and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] He also reported with his chain of narration from As-Suddī that the one who wanted to do this was Ṭalḥah bin 'Ubaydullāh, may Allāh be pleased with him, until this *Āyah* was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allāh ﷺ at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously.

Allāh regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا﴾

﴿Verily, with Allāh that shall be an enormity.﴾

Then He said:

﴿إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾

meaning, 'whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾ (40:19).

[1] *Ad-Durr Al-Manthūr* 6:643. This is reported without a chain of narration by Ibn Abi Ḥātim.

[2] Aṭ-Ṭabari 20:316.

لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ
إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ
أَيْمَٰنُهُنَّ وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا
﴿٥٥﴾ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾ إِنَّ ٱلَّذِينَ يُؤْذُونَ
ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُّهِينًا ﴿٥٧﴾ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾
يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ ۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ
أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾ سُنَّةَ ٱللَّهِ فِى
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾﴾

﴾55. *It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.*﴿

Relatives before Whom a Woman does not need to observe *Ḥijāb*

When Allāh commands women to observe *Ḥijāb* in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe *Ḥijāb*. This is like the exceptions stated in *Sūrat An-Nūr*, where Allāh says:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ﴾

﴾*And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or*

their sisters' sons, or their women, or their right hand possessions, or the Tābi'īn among men who do not have desire, or small children who are not aware of the nakedness of women.﴾ (24:31).

The *Āyah* contains more detail than this, which we have already discussed in the *Tafsīr* of the *Āyah* and do not need to repeat here.

Ibn Jarīr recorded that Ash-Sha'bi and 'Ikrimah said concerning the *Āyah*,

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ﴾

﴾*It is no sin on them before their fathers...*﴿

I said, "What about the paternal uncle and the maternal uncle – why are they not mentioned?" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."[1]

﴿وَلَا نِسَآئِهِنَّ﴾

﴾*or their own women,*﴿ means that they do not have to observe *Ḥijāb* in front of other believing women.

﴿وَلَا مَا مَلَكَتْ أَيْمَـٰنُهُنَّ﴾

﴾*or their (female) slaves.*﴿ Sa'īd bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Ḥātim.

﴿وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا﴾

﴾*And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.*﴿

means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

﴿إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾﴾

﴾*56. Allāh sends His Ṣalāh on the Prophet, and also His angels (do so). O you who believe! Send your Ṣalāh on him, and greet him with Taslīm.*﴿

[1] Aṭ-Ṭabari 20:318.

The Command to say *Ṣalāh* upon the Prophet ﷺ

Al-Bukhāri said: "Abu Al-'Āliyah said: "Allāh's *Ṣalāh* is His praising him before the angels, and the *Ṣalāh* of the angels is their supplication." Ibn 'Abbās said: "They send blessings."[1] Abu 'Īsā At-Tirmidhi said: "This was narrated from Sufyān Ath-Thawri and other scholars, who said: 'The *Ṣalāh* of the Lord is mercy, and the *Ṣalāh* of the angels is their seeking forgiveness.'"[2]

There are *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ commanding us to send blessings on him and how we should say *Ṣalāh* upon him. We will mention as many of them as we can, if Allāh wills, and Allāh is the One Whose help we seek.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ka'b bin 'Ujrah said, "It was said, 'O Messenger of Allāh, with regard to sending *Salām* upon you, we know about this, but how about *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»"[3]

Imām Aḥmad recorded that Ibn Abi Laylā said that Ka'b bin 'Ujrah met him and said, "Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said, 'O Messenger of Allah! We know how to send *Salām* upon you, but how can we send *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ،

[1] *Fatḥ Al-Bāri* 8:392.

[2] *Tuḥfat Al-Aḥwadhi* 2:610.

[3] *Fatḥ Al-Bāri* 8:392.

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«*Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."*»"

This *Ḥadīth* has been recorded by the Group in their books with different chains of narration.

Another *Ḥadīth*

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said: "We said, 'O Messenger of Allāh, this is the *Salām* upon you, but how do we send *Ṣalāh* upon you?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«*Say: "O Allāh, send Your Ṣalāh upon Muḥammad, Your servant and Messenger, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm."*»"

Abu Ṣāliḥ narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«*Upon Muḥammad and upon the family of Muḥammad as You sent Your blessings upon the family of Ibrāhīm.*»

Ibrāhīm bin Ḥamzah told that, Ibn Abi Ḥāzim and Ad-Darāwardi told, that Yazīd, i.e., Ibn Al-Hād said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ»

«*As You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and the family of Muḥammad, as*

You sent Your blessings upon Ibrāhīm and the family of Ibrāhīm.»[1]

This was also recorded by An-Nasā'ī and Ibn Mājah.[2]

Another Ḥadīth

Imām Aḥmad recorded from Abu Ḥumayd As-Sā'idi that they said: "O Messenger of Allāh, how can we send *Ṣalāh* upon you?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«*Say: "O Allāh, send Your Ṣalāh upon Muḥammad and his wives and offspring, as You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and his wives and offspring, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."*»"[3]

It was also recorded by the rest of the Group, apart from At-Tirmidhi.[4]

Another Ḥadīth

Muslim recorded that Abu Mas'ūd Al-Anṣāri said: "We came to the Messenger of Allāh ﷺ and we were with Sa'd bin 'Ubādah. Bashīr bin Sa'd said to him, 'Allāh has commanded us to send *Ṣalāh* upon you, O Messenger of Allāh. How can we send *Ṣalāh* upon you?' The Messenger of Allāh ﷺ remained quiet for so long that we wished that he had not asked him, then the Messenger of Allāh ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

[1] *Fatḥ Al-Bāri* 8:392.

[2] An-Nasā'ī 3:49, Ibn Mājah 1:292.

[3] Aḥmad 5:424.

[4] *Fatḥ Al-Bāri* 11:157, Muslim 1:306, Abu Dāwud 1:600, An-Nasā'ī 3:49, Ibn Mājah 1:293.

«*Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm among all people, verily You are Most Praiseworthy, Most Glorious." And the Salām is as you know.*»"[1]

This was also recorded by Abu Dāwud, An-Nasā'ī, At-Tirmidhi and Ibn Jarīr. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ.*"[2]

Saying *Ṣalāh* upon the Prophet ﷺ before the Supplication

Imām Aḥmad, Abu Dāwud and At-Tirmidhi reported the following *Ḥadīth* and graded it *Ṣaḥīḥ*; An-Nasā'ī, Ibn Khuzaymah and Ibn Ḥibbān recorded in their *Ṣaḥīḥs* that Fadālah bin 'Ubayd, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ heard a man making supplication in his prayer when he had not praised Allāh or said *Ṣalāh* upon the Prophet ﷺ. The Messenger of Allāh ﷺ said:

«عَجِلَ هَذَا»

«*This man is rushing.*» Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللهِ عَزَّ وَجَلَّ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَدْعُ بَعْدُ بِمَا شَاءَ»

«*When any one of you supplicates, let him start by praising and glorifying Allāh, may He be exalted, then let him send Ṣalāh upon the Prophet, and after that let him make supplication as he wishes.*»"[3]

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[1] Muslim 1:305.

[2] Abu Dāwud 1:600, *Tuḥfat Al-Aḥwadhi* 9:84, An-Nasā'ī in *Al-Kubrā* 6:436, Aṭ-Ṭabari 20:321.

[3] Aḥmad 6:18, Abu Dāwud 2:162, *Tuḥfat Al-Aḥwadhi* 9:450, An-Nasā'ī 3:44, Ibn Khuzaymah 1:351, Ibn Ḥibbān 3:308.

The Virtue of saying *Ṣalāh* upon the Prophet ﷺ

Another *Ḥadīth*

At-Tirmidhi recorded that Ubayy bin Ka'b said: "When two thirds of the night had passed, the Messenger of Allāh ﷺ would get up and say,

«يَاأَيُّهَا النَّاسُ! اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»

«*O people, remember Allāh, remember Allāh, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.*»"

Ubayy said, "I said, 'O Messenger of Allāh, I send a lot of *Ṣalāh* upon you, how much of my prayer should be *Ṣalāh* upon you?' He said,

«مَا شِئْتَ»

«*Whatever you want.*» I said, 'A quarter?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«*Whatever you want, but if you increase it, it will be better for you.*»

I said, 'Half?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«*Whatever you want, but if you increase it, it will be better for you.*»

I said, 'Two thirds?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«*Whatever you want, but if you increase it, it will be better for you.*»

I said, 'Should I make my whole prayer for you?' He said,

«إِذَنْ تُكْفَى هَمَّكَ، وَيُغْفَرُ لَكَ ذَنْبُكَ»

«*This would be sufficient to relieve your distress and earn you forgiveness of your sins.*»"

Then he said: "This is a *Ḥasan Ḥadīth*."[1]

Another Ḥadīth

Imām Aḥmad recorded that Abu Ṭalḥah said that the Messenger of Allāh ﷺ came one day looking happy. They said, "O Messenger of Allāh, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ! أَمَا يُرْضِيكَ أَنَّ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى»

«*The angel came to me and told me, "O Muḥammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Ṣalāh upon you but I send Ṣalāh upon him tenfold, and no member of your Ummah sends greetings of Salām upon you but I send greetings of Salām upon him tenfold?'" I said, "Of course."*»[2]

This was also recorded by An-Nasā'ī.[3]

Another Chain of Narration

Imām Aḥmad recorded that Abu Ṭalḥah Al-Anṣāri said: "One morning the Messenger of Allāh ﷺ was in a cheerful mood and looked happy. They said, 'O Messenger of Allāh, this morning you are in a cheerful mood and look happy.' He said,

«أَجَلْ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا»

«*Of course just now someone [an angel] came to me from my Lord and said, "Whoever among your Ummah sends Ṣalāh upon you, Allāh will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it."*»"[4]

This is also a good chain, although they (Al-Bukhāri and

[1] *Tuḥfat Al-Aḥwadhi* 7:152.
[2] Aḥmad 4:30.
[3] An-Nasā'ī 3:44.
[4] Aḥmad 4:29.

Muslim) did not report it.

Another *Ḥadīth*

Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

«Whoever sends one Ṣalāh upon me, Allāh will send ten upon him.»

At-Tirmidhi said: "This is a *Ṣaḥīḥ Ḥasan Ḥadīth.* On the same topic, narrations come from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rabī'ah, 'Ammār, Abu Ṭalḥah, Anas and Ubayy bin Ka'b."[1]

Another *Ḥadīth*

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَنَالُهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

«Send Ṣalāh upon me, for this is Zakāh for you, and ask Allāh to grant me Al-Wasīlah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.»

This was recorded only by Aḥmad.[2]

Another *Ḥadīth*

Imām Aḥmad recorded that Al-Ḥusayn bin 'Ali said that the Messenger of Allāh ﷺ said:

«الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

«The miser is the one in whose presence I am mentioned, then he does not send Ṣalāh upon me.»

Abu Sa'īd said:

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[1] Muslim 1:306, Abu Dāwud 2:184, *Tuḥfat Al-Aḥwadhi* 2:608, An-Nasā'ī 3:50.

[2] Aḥmad 2:365. See also Muslim no. 384.

«فَلَمْ يُصَلِّ عَلَيَّ»

«...*and he does not send Ṣalāh upon me.*»[1]

This was also recorded by At-Tirmidhi, who then said: "This *Ḥadīth* is *Ḥasan Gharīb, Ṣaḥīḥ.*"[2]

Another *Ḥadīth*

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ»

«*May he be humiliated, the man in whose presence I am mentioned and he does not send Ṣalāh upon me; may he be humiliated, the man who sees the month of Ramaḍān come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.*»"

Then he (At-Tirmidhi) said: "*Ḥasan Gharīb.*"[3]

Occasions for saying *Ṣalāh* upon Him ﷺ

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr bin Al-'Āṣ, who said that he heard the Messenger of Allāh ﷺ say:

«إِذَا سَمِعْتُمْ مُؤَذِّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«*When you hear the Mu'adhdhin, repeat what he says, then send Ṣalāh upon me, for whoever sends Ṣalāh upon me, Allāh will send Ṣalāh upon him tenfold. Then ask Allāh to grant me Al-Wasīlah, which is a status in Paradise to which only one of*

[1] Aḥmad 1:201.
[2] *Tuḥfat Al-Aḥwadhi* 9:531.
[3] *Tuḥfat Al-Aḥwadhi* 9:530.

the servants of Allāh will be entitled, and I hope that I will be the one. Whoever asks Allāh for Al-Wasīlah for me, it will be permitted for me to intercede for him.»[1]

This was recorded by Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī.[2]

Other occasions when we should send *Ṣalāh* upon the Prophet ﷺ include when entering or exiting the *Masjid*, because of the *Ḥadīth* recorded by Imām Aḥmad from Fāṭimah, the daughter of the Messenger of Allāh ﷺ who said: "When the Messenger of Allāh ﷺ entered the *Masjid*, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

«اللّٰهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

«*O Allāh, forgive me my sins and open for me the gates of Your mercy*»

When he exited, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

«اللّٰهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»

«*O Allāh, forgive me my sins and open for me the gates of Your bounty.*»"[3]

We should also send *Ṣalāh* upon him during the Funeral prayer. The Sunnah is to recite *Sūrat Al-Fātiḥah* following the first *Takbīr*, to send *Ṣalāh* upon the Prophet ﷺ during the second *Takbīr*, to make supplication for the deceased during the third *Takbīr*, and in the fourth *Takbīr* to say, "O Allāh, do not deprive us of his reward, and do not test us after him."

Ash-Shāfi'ī, may Allāh have mercy on him, recorded that Abu Umāmah bin Sahl bin Ḥunayf was told by one of the Companions of the Prophet ﷺ that the Sunnah in the funeral prayer is for the Imām to pronounce the *Takbīr*, then to recite *Sūrat Al-Fātiḥah* silently after the first *Takbīr*, then to send *Ṣalāh* upon the Prophet ﷺ then to offer sincere supplication for the deceased, but not to recite any Qur'ān in any of the

[1] Aḥmad 2:168.

[2] Muslim 1:288, Abu Dāwud 1:359, *Tuḥfat Al-Aḥwadhi* 1:83, An-Nasā'ī 2:25.

[3] Aḥmad 6:282.

Takbīrs, then to conclude by saying *Salām* silently.[1] An-Nasā'ī also recorded this from Abu Umāmah, who said, "This is from the Sunnah," and he mentioned it.[2] According to the correct view, such a statement reported from a Companion carries the ruling of *Marfū*.[3]

It is recommended to conclude supplications with *Ṣalāh* upon the Prophet ﷺ. At-Tirmidhi recorded that 'Umar bin Al-Khaṭṭāb said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send *Ṣalāh* upon your Prophet."[4]

This was also narrated by Mu'ādh bin Al-Ḥārith from Abu Qurrah from Sa'īd bin Al-Musayyib from 'Umar, as a saying of the Prophet ﷺ.[5] It was also recorded by Razīn bin Mu'āwiyah in his book, where he also attributed it to the Prophet ﷺ reporting that he said:

«الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَغُمَرِ الرَّاكِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ»

«*A supplication remains suspended between heaven and earth and does not ascend any further until a person sends Ṣalāh on me. Do not treat me like a spare water container, send Ṣalāh upon me at the beginning of your supplication, at the end and in the middle.*»[6]

Sending *Ṣalāh* upon the Prophet ﷺ is even more strongly encouraged in the *Qunūt* supplication. Aḥmad, the *Sunan* compilers, Ibn Khuzaymah, Ibn Ḥibbān and Al-Ḥākim recorded that Al-Ḥasan bin 'Ali, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ taught me some words to say during *Al-Witr*:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي

[1] *Musnad Ash-Shāfi'ī* p. 210.

[2] An-Nasā'ī 4:75.

[3] Here the meaning is that the statement; "this is the Sunnah" coming from a Companion means that it carries the ruling of having come from the Prophet ﷺ himself.

[4] *Tuḥfat Al-Aḥwadhi* 2:610.

[5] *Takhrīj Al-Kashshaf* by Ibn Hajar p. 137.

[6] *Jāmi' Al-Uṣūl* 4:155.

فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

«*"O Allāh, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You."*»"

In his *Sunan*, An-Nasā'ī has the addition,

«وَصَلَّى اللهُ عَلَى مُحَمَّدٍ»

«*"and may Allāh bless Muḥammad."*» at the end of this *Qunūt.*[1]

It is also recommended to say plenty of *Ṣalāh* upon him on Friday and on the eve of Friday.[2] Imām Aḥmad recorded that Aws bin Aws Ath-Thaqafī, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ»

«*One of the best of your days is Friday; on this day Ādam was created and died, on this day the Trumpet (Ṣūr) will be blown and all will have swoon away. So on this day send plenty of Ṣalāh upon me, for your Ṣalāh will be presented to me.*»

They said, 'O Messenger of Allāh, how will they be shown to you after your body has dispersed into the earth?' He said,

«إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ»

«*Allāh has forbidden the earth to consume the bodies of the*

[1] Aḥmad 1:199, Abu Dāwud 2:133, *Tuḥfat Al-Aḥwadhi* 2:562, An-Nasā'ī 3:248, Ibn Mājah 1:372, Ibn Khuzaymah 2:151, Ibn Ḥibbān 2:148, Al-Ḥākim 3:172.

[2] Thursday night.

Prophets.»"[1]

This was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah, and it was graded *Ṣaḥīḥ* by Ibn Khuzaymah, Ibn Ḥibbān, Ad-Dāraquṭni and An-Nawawi in *Al-Adhkār*.[2]

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۝٥٧ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ۝٥٨﴾

﴿57. *Verily, those who annoy Allāh and His Messenger, Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.*﴾

﴿58. *And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.*﴾

Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter

Here, Allāh warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger ﷺ by accusing him of having faults or shortcomings – Allāh forbid. 'Ikrimah said that the *Āyah*:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿*Verily, those who annoy Allāh and His Messenger,*﴾

was revealed concerning those who make pictures or images.[3]

In The Two *Ṣaḥīḥs*, it is reported that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«يَقُولُ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ»

«*Allāh says: "The son of Ādam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day."*»"[4]

The meaning of this *Ḥadīth* is that in the *Jāhiliyyah* they used

[1] Aḥmad 4:8.

[2] Abu Dāwud 1:635, An-Nasā'ī 3:91, Ibn Mājah 1:524, Ibn Khuzaymah 3:118, Ibn Ḥibbān 2:132, An-Nawawi 97.

[3] Aṭ-Ṭabari 20:322.

[4] *Fatḥ Al-Bāri* 8:437, Muslim 4:1762.

to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allāh to time, and inveigh against it, but the One Who did that was Allāh, may He be exalted. So, He forbade them from this. Al-'Awfi reported that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ﴾

﴾Verily, those who annoy Allāh and His Messenger,﴿

was revealed about those who slandered the Prophet ﷺ over his marriage to Ṣafiyyah bint Ḥuyay bin Akhṭab.[1]

The *Āyah* appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allāh, just as whoever obeys him obeys Allāh.

The Threat to Those Who fabricate Slander

﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟﴾

﴾And those who annoy believing men and women undeservedly,﴿

means, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾

﴾they bear the crime of slander and plain sin.﴿

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allāh and His Messengers, followed by the Rāfiḍites who accuse the Companions of shortcomings and faults of which Allāh has stated that they are innocent, and describe them as the opposite of what Allāh has said about them. Allāh, may He be exalted, has told us that He is pleased with the Migrants and Anṣār, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say

[1] Aṭ-Ṭabari 20:323. See the section on reports at the beginning of this book.

things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dāwud recorded that Abu Hurayrah said that it was said: "O Messenger of Allāh, what is backbiting (*Ghībah*)?" He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

«It is when you mention something about your brother that he dislikes.»

It was asked, "But what if what I say about my brother is true?" He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ»

«If it is true, then you have committed backbiting (Ghībah) about him, and if it is not true, then you have slandered him.»[1]

This was also recorded by At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*."[2]

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾﴾

﴾59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalābīb over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.﴿

﴾60. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a

[1] Abu Dāwud 5:192.

[2] Muslim no. 2589, *Tuḥfat Al-Aḥwadhi* 6:63.

little while.﴾

﴾*61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.*﴾

﴾*62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.*﴾

The Command of *Ḥijāb*

Here Allāh tells His Messenger ﷺ to command the believing women – especially his wives and daughters, because of their position of honor – to draw their *Jilbābs* over their bodies, so that they will be distinct in their appearance from the women of the *Jāhiliyyah* and from slave women. The *Jilbāb* is a *Ridā'*, worn over the *Khimār*. This was the view of Ibn Mas'ūd, 'Ubaydah, Qatādah, Al-Ḥasan Al-Baṣri, Sa'īd bin Jubayr, Ibrāhīm An-Nakha'i, 'Aṭā' Al-Khurāsāni and others. It is like the *Izār* used today. Al-Jawhari said: "The *Jilbāb* is the outer wrapper."

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that Allāh commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the *Jilbāb*, leaving only one eye showing.[1] Muḥammad bin Sīrīn said, "I asked 'Ubaydah As-Salmāni about the *Āyah*:

﴿يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ﴾

﴾*to draw their Jalābīb over their bodies.*﴾ He covered his face and head, with just his left eye showing."[2]

﴿ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾

﴾*That will be better that they should be known so as not to be annoyed.*﴾

means, if they do that, it will be known that they are free, and that they are not servants or whores.

﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

[1] Aṭ-Ṭabari 20:324.

[2] Aṭ-Ṭabari 20:325.

﴾*And Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

means, with regard to what happened previously during the days of *Jāhiliyyah*, when they did not have any knowledge about this.

A Stern Warning to the Evil Hypocrites

Then Allāh issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

﴿وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ﴾

﴾*those in whose hearts is a disease,*﴿ 'Ikrimah and others said that this refers to adulterers in this instance.[1]

﴿وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ﴾

﴾*and those who spread false news among the people in Al-Madīnah*﴿

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

﴿لَنُغْرِيَنَّكَ بِهِمْ﴾

﴾*We shall certainly let you overpower them,*﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "We will give you power over them."[2] Qatādah said: "We will incite you against them."[3] As-Suddī said: "We will inform you about them."

﴿ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ﴾

﴾*then they will not be able to stay in it*﴿ means, in Al-Madīnah,

﴿إِلَّا قَلِيلًا ۝ مَّلْعُونِينَ﴾

﴾*but a little while. Accursed...*﴿

'this describes their state while they are in Al-Madīnah for this short time before they are expelled and sent far away.'

[1] Aṭ-Ṭabari 20:326.
[2] Aṭ-Ṭabari 20:328.
[3] Aṭ-Ṭabari 20:328.

الجزء الثاني والعشرون ٤٢٧ سورة الأحزاب

يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ
لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ
وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾ وَقَالُوا رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَكُونُوا كَٱلَّذِينَ
ءَاذَوْا مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ
لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
ٱلْإِنسَٰنُ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ
عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾

﴿أَيْنَمَا ثُقِفُوٓا أُخِذُوا﴾

﴾*they shall be seized wherever found,*﴿ means, 'they will be attacked, because they are so weak and so few,'

﴿وَقُتِّلُوا تَقْتِيلًا﴾

﴾*and killed with a (terrible) slaughter.*﴿ Then Allāh says:

﴿سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا مِن قَبْلُ﴾

﴾*That was the way of Allāh in the case of those who passed away of old,*﴿ meaning, this is how Allāh dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا﴾

﴾*and you will not find any change in the way of Allāh.*﴿ means, the way in which Allāh deals with this does not alter or change.

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾
إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ
تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾ وَقَالُوا رَبَّنَآ إِنَّآ أَطَعْنَا
سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا
كَبِيرًا ﴿٦٨﴾﴾

﴾63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"﴿

﴾64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire.﴿

﴾65. Wherein they will abide forever, and they will find neither a a protector nor a helper.﴿

﴾66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴿

﴾67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴿

﴾68. "Our Lord! Give them double torment and curse them with a mighty curse!"﴿

No One knows when the Day of Resurrection will come except Allāh

Here Allāh tells His Messenger ﷺ that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allāh, may He be exalted, as Allāh says in *Sūrat Al-A'rāf*, even though that was revealed in Makkah and this *Sūrah* was revealed in Al-Madīnah. Allāh continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

﴿وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا﴾

﴾What do you know? It may be that the Hour is near!﴿

This is like the *Āyāt*:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾﴾

﴾The Hour has drawn near, and the moon has been cleft asunder.﴿ [54:1]

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾﴾

﴾Draws near for mankind their reckoning, while they turn away in heedlessness.﴿ [21:1]

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴾*The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it*﴿ [16:1].

The Curse on the Disbelievers and its Eternity and their Regret

Then Allāh says:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ﴾

﴾*Verily, Allāh has cursed the disbelievers,*﴿ means, He has distanced them from His mercy.

﴿وَأَعَدَّ لَهُمْ سَعِيرًا﴾

﴾*and has prepared for them a flaming Fire (Hell).*﴿ means, in the Hereafter.

﴿خَـٰلِدِينَ فِيهَآ أَبَدًا﴾

﴾*Wherein they will abide forever,*﴿ means, they will stay there forever and ever, never leaving or finding relief from it.

﴿لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾

﴾*and they will find neither a a protector nor a helper.*﴿

means, they will have no saviour to help them or rescue them from their predicament. Then Allāh says:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۟ ﴿٦٦﴾﴾

﴾*On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."*﴿

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allāh and His Messenger ﷺ in this world. Allāh describes how they will be in the Hereafter:

﴿وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَـٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَـٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَـٰنُ لِلْإِنسَـٰنِ خَذُولًا ﴿٢٩﴾﴾

﴾*And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter in the hour of need."*﴿ (25:27-29)

﴾رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ﴿٢﴾﴿

﴾*How much would those who disbelieved wish that they had been Muslims.*﴿ (15:2)

And here too, Allāh tells us that when they are in this state, they will wish that they had obeyed Allāh and His Messenger ﷺ in this world:

﴾وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾﴿

﴾*And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."*﴿

Ṭāwūs said: " 'Our chiefs' means their nobles and 'our great ones' means their scholars."

﴾رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ﴿

﴾*Our Lord! Give them double torment*﴿ means, 'for their disbelief and because they mislead us.'

Abu Al-Qāsim Aṭ-Ṭabarāni recorded from Abu Rāfi' that among the names of those who fought with 'Ali, may Allāh be pleased with him, was Al-Ḥajjāj bin 'Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Anṣār! Do you want to say when we meet our Lord:

﴾رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾﴿

﴾*Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!*﴿"

﴾يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴿

﴾*69. O you who believe! Be not like those who annoyed Mūsā,*

but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾

The Fabrications of the Jews against Mūsā

Al-Bukhāri recorded in the Book of *Ḥadīths* about the Prophets, that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيِيًّا سِتِّيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَتَسَتَّرُ هَذَا التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ، فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا - قَالَ: - فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ۝٦٩﴾»

«*Mūsā, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allāh, may He be glorified, wanted to clear Mūsā, peace be upon him, of what they were saying. One day Mūsā was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allāh had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allāh, the marks of that beating were left*

on the rock, three or four or five. This is what is referred to in the Āyah: ﴾O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴿»[1]

This *Ḥadīth* is one of those which were recorded by Al-Bukhāri but not Muslim.

Imām Aḥmad recorded that 'Abdullāh (bin Mas'ūd) said: "One day, the Messenger of Allāh ﷺ distributed some booty and a man among the Anṣār said, 'This division was not done for the sake of Allāh.' I said, 'O enemy of Allāh! I am going to tell the Messenger of Allāh ﷺ what you have said.' So, I told the Prophet ﷺ about it. His face reddened and he said,

«رَحْمَةُ اللهِ عَلَىٰ مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَٰذَا فَصَبَرَ»

«*May Allāh have mercy on Mūsā. He was annoyed with worse than this, yet he remained patient.*»"

This was recorded in the Two *Ṣaḥīḥs*.[2]

﴾وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴿

﴾*and he was honorable before Allāh.*﴿ means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Ḥasan Al-Baṣri said: "His supplications would be answered by Allāh."[3] Some of them said that part of his great standing before Allāh was that he interceded for his brother Hārūn, asking Allāh to send him with him as a Messenger, and Allāh granted his request and said:

﴾وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾﴿

﴾*And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.*﴿ (19:53)

﴾يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴿

﴾*70. O you who believe! Have Taqwā of Allāh and speak (always) the truth.*﴿

[1] *Fatḥ Al-Bāri* 6:502.
[2] Aḥmad 1:380, Al-Bukhāri no. 3405, Muslim no. 1062.
[3] Al-Baghawi 3:545

﴾71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴿

The Command to the Believers to have *Taqwā* and speak the Truth

Here Allāh commands His servants to have *Taqwā* of Him, worshipping Him as if they can see Him, and to

﴾قَوْلًا سَدِيدًا﴿

﴾speak (always) the truth.﴿ meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

﴾وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴿

﴾And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴿

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

﴾إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾﴿

﴾72. Truly, We did offer the Amānah[1] to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.﴿

﴾73. So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators. And Allāh will pardon the believers, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.﴿

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[1] *Amānah* means trust. Here we see that there are reports that give particular explanations for it in this context.

How Man bore the *Amānah*

Al-'Awfi reported that Ibn 'Abbās said, "*Al-Amānah* means obedience. This was offered to them before it was offered to Ādam, and they could not bear it. Then Allāh said to Ādam: 'I have offered the *Amānah* to the heavens and the earth and the mountains, and they could not bear it. Will you take it on?' He said, 'O Lord, what does it involve?' He said, 'If you do good, you will be rewarded, and if you do evil, you will be punished.' So Ādam took the *Amānah* and bore it, and this is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا ٱلْإِنسَٰنُ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا﴾

﴾But man bore it. Verily, he was unjust and ignorant.﴿"[1]

'Ali bin Abi Țalḥah reported that Ibn 'Abbās said, "*Al-Amānah* means *Al-Farā'iḍ* (the obligatory duties). Allāh offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allāh, in case they could not fulfill the obligations involved. Then Allāh offered it to Ādam, and he accepted it with all that it entailed. This is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا ٱلْإِنسَٰنُ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا﴾

﴾But man bore it. Verily, he was unjust and ignorant.﴿

meaning, he underestimated the command of Allāh."[2]

This was also the view of Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan Al-Baṣri and others that *Al-Amānah* means *Al-Farā'iḍ*.[3] Others said that it meant obedience. Al-A'mash narrated from Abu Aḍ-Ḍuḥā from Masrūq that Ubayy bin Ka'b said: "Part of *Al-Amānah* means that woman was entrusted with her own chastity."[4] Qatādah said: "*Al-Amānah* means religion, obligatory duties and prescribed punishments."[5]

[1] Aț-Țabari 20:338.

[2] Aț-Țabari 20:337.

[3] Aț-Țabari 20:337.

[4] Aț-Țabari 20:338.

[5] Aț-Țabari 20:339.

Mālik narrated that Zayd bin Aslam said: "*Al-Amānah* means three things: prayer, fasting and performing *Ghusl* to cleanse oneself from sexual impurity."

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust - except for those whom Allāh helps, and Allāh is the One Whose help we seek.

One of the reports which deal with *Al-Amānah* is the *Ḥadīth* recorded by Imām Aḥmad from Ḥudhayfah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ told us two *Ḥadīths*, one of which I have seen and the other I am still waiting to see. He told us that *Al-Amānah* is deeply rooted in the heart of man, then the Qur'ān was revealed and they know it from the Qur'ān and from the Sunnah. Then he told us that *Al-Amānah* will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، تَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ».

«*A man may sleep and Al-Amānah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg - you will see it protruding but there is nothing inside.*»

Then he took a pebble and rolled it over his leg, then he said:

«فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ! وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ»

«*Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amānah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.*»

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islām would compel him to pay me what is due to

me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you."[1] It was also recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Al-A'mash.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةُ طُعْمَةٍ»

«*There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.*»[3]

The Result of taking on the *Amānah*

﴿لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ﴾

﴾*So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators.*﴿

means, because the sons of Ādam have undertaken to fulfill the *Amānah*, which means duties, Allāh will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

﴿وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ﴾

﴾*and the men and women who are idolators.*﴿

these are the ones who both outwardly and inwardly associate others in worship with Allāh and go against His Messengers.

﴿وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

﴾*And Allāh will pardon the believers, men and women.*﴿

means, He will show mercy to the believers among mankind, who believe in Allāh and in His angels, Books and Messengers,

[1] Aḥmad 5:383.

[2] *Fatḥ Al-Bāri* 11:341, Muslim 1:126.

[3] Aḥmad 2:177.

and who obey Him.

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴾*And Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

This is end of the *Tafsīr* of *Sūrat Al-Aḥzāb.* Allāh's is the praise and thanks.

The *Tafsīr* of *Sūrah Saba'* (Chapter - 34)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ سَبَإٍ ٤٢٨ الجزء الثاني والعشرون



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ
فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ
ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ
قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ
وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾ لِّيَجْزِىَ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ
لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾ وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ
ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ
يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾﴾

﴾1. All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.﴿

﴾2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.﴿

All Praise and the Knowledge of the Unseen belong to Allāh Alone

Allāh tells us that all praise belongs to Him alone in this world

and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allāh says:

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ٧٠﴾

﴾*And He is Allāh; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.*﴿ (28:70).

Allāh says:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾*All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is in the earth.*﴿

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allāh says:

﴿وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ١٣﴾

﴾*And truly, unto Us (belong) the last (Hereafter) and the first (this world)*﴿ (92:13).

Then Allāh says:

﴿وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ﴾

﴾*His is all praise in the Hereafter,*﴿

for He is the One Who will be worshipped forever and praised for eternity.

﴿وَهُوَ ٱلْحَكِيمُ﴾

﴾*and He is the All-Wise,*﴿ means, in all that He says and does, legislates and decrees.

﴿ٱلْخَبِيرُ﴾

﴾*the All-Aware.*﴿ from Whom nothing at all is hidden or concealed. Mālik narrated that Az-Zuhri said, "He is All-Aware of His creation, All-Wise in His commands." Allāh says:

﴿يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا﴾

﴾*He knows that which goes into the earth and that which comes forth from it,*﴿

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

﴿وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ﴾

﴾and that which descends from the heaven﴿

means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

﴿وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ﴾

﴾And He is the Most Merciful, the Oft-Forgiving.﴿

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ
مُّبِينٍ ﴿٣﴾ لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾ وَيَرَى ٱلَّذِينَ أُوتُوا۟
ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾﴾

﴾3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book."﴿

﴾4. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.﴿

﴾5. But those who strive against Our Āyāt to frustrate them – those, for them will be a severe painful torment.﴿

﴾6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴿

The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three *Āyāt* – there is no fourth – where Allāh commands His Messenger ﷺ to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these *Āyāt* is in *Sūrah Yūnus*, where Allāh says:

﴿وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ وَمَآ أَنتُم بِمُعْجِزِينَ ٥٣﴾

﴿*And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"*﴾ (10:53).

The second of these *Āyāt* is this one:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿*Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."*﴾.

And the third of them appears in *Sūrat At-Taghābun*, where Allāh says:

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٧﴾

﴿*The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh"*﴾ (64:7).

And Allāh says here:

﴿قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿*Say: "Yes, by my Lord, it will come to you..."*﴾

Then Allāh is described in a manner that affirms that:

﴿عَٰلِمِ ٱلْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

﴿*the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.*﴾

Mujāhid and Qatādah said, "Nothing is hidden or concealed

from Him."[1] In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allāh tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

﴿لِّيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ﴾

﴿*That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Āyāt to frustrate them*﴾

meaning, those who try to turn others away from the path of Allāh and who disbelieve His Messengers,

﴿أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ﴾

﴿*those, for them will be a severe painful torment.*﴾

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the *Āyah*:

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.*﴾ (59:20)

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

﴿*Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth? Or shall We treat those who have Taqwā as the evildoers?*﴾ (38:28)

﴿وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ﴾

﴿*And those who have been given knowledge see that what is revealed to you from your Lord is the truth,*﴾

[1] Aṭ-Ṭabari 20:350

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أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ
فِى ٱلْعَذَابِ وَٱلضَّلَـٰلِ ٱلْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ
ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ
لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ
يَـٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ
سَـٰبِغَـٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١١﴾ وَلِسُلَيْمَـٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ
وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾
يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَـٰرِيبَ وَتَمَـٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَـٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ
ٱلشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ
إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ
أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allāh and which they are now seeing with their own eyes, they will say:

﴿لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ﴾

﴾*Indeed, the Messengers of our Lord did come with the truth*﴿ (7:43). And it will be said:

﴿هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ﴾

﴾*This is what the Most Gracious had promised, and the Messengers spoke truth!*﴿ [36:52]

﴿لَقَدْ لَبِثْتُمْ فِى كِتَـٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَـٰذَا يَوْمُ ٱلْبَعْثِ﴾

﴾*Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection*﴿ (30:56),

﴿وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾﴾

﴾*And those who have been given knowledge see that what is*

revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴾

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ۝٧ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَـٰلِ ٱلْبَعِيدِ ۝٨ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝٩﴾

﴾*7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"*﴾

﴾*8. Has he invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.*﴾

﴾*9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allāh) in repentance.*﴾

The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allāh tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger ﷺ for speaking of it.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ﴾

﴾*Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...?"*﴾

means, when your bodies have disintegrated into the earth

and dispersed without a trace,

﴿إِنَّكُمْ﴾

﴿*then you*﴾ means, after this has happened,

﴿لَفِى خَلْقٍ جَدِيدٍ﴾

﴿*will be created (again) anew*﴾

means, you will be restored to life and will receive provision anew. 'By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allāh has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

﴿أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ﴾

﴿*Has he invented a lie against Allāh, or is there a madness in him?*﴾

Allāh said, refuting their words:

﴿بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَـٰلِ ٱلْبَعِيدِ﴾

﴿*Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.*﴾

meaning, the matter is not as they claim or as they think; on the contrary, Muḥammad ﷺ is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

﴿فِى ٱلْعَذَابِ﴾

﴿*are themselves) in a torment,*﴾ means, their disbelief, which will lead them to the torment of Allāh.

﴿وَٱلضَّلَـٰلِ ٱلْبَعِيدِ﴾

﴿*and in far error.*﴾ far from the truth in this world.

Then Allāh warns them of His power in the creation of heavens and earth, as He says:

﴿أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*See they not what is before them and what is behind them, of the heaven and the earth?*﴾

meaning, wherever they go, in whatever direction, the heavens

are above them and the earth is beneath them. This is like the *Āyah*:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾﴾

﴾*With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!*﴿ (51:47-48)

﴿إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ﴾

﴾*If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.*﴿

means, 'if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allāh says:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ﴾

﴾*Verily, in this is a sign for every Munīb servant.*﴿

Ma'mar narrating from Qatādah, said that *Al-Munīb* means every one who repents.[1] Sufyān narrated from Qatādah, that *Al-Munīb* is the one who turns to Allāh.[2] This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allāh. There is a sign of the Allāh's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens – with their vast reaches of space, and this earth, as deep and vast as it is – is able to recreate bodies and revive decayed bones. This is like the *Āyāt*:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ﴾

﴾*Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!*﴿ (36:81)

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

[1] 'Abdur-Razzāq 3:126.

[2] Aṭ-Ṭabari 20:356

﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.*﴿ (40:57)

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ۝ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ۝﴾

﴾*10. And indeed We bestowed grace on Dāwud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him."*﴿

﴾*11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor [Sard], and work you (men) righteousness. Truly, I am All-Seer of what you do."*﴿

The Favors which Allāh bestowed upon Dāwud

Here Allāh tells us how He blessed His servant and Messenger Dāwud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allāh, the firm, solid, high mountains joined him in glorifying Allāh, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages.

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ heard the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أُوتِيَ هٰذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«*This man has been given one of the sweet melodious voices of the Prophet Dāwud.*»[1]

Abu 'Uthmān An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him."[2]

[1] Muslim 1:546.

[2] *Faḍā'il Al-Qur'ān* by Abu 'Ubayd p. 79.

﴿أَوِّبِى﴾

﴿*Glorify*﴾ means, glorify Allāh. This was the view of Ibn 'Abbās, Mujāhid and others.[1] The root of this word [*Ta'wīb*] means to repeat or respond, so the mountains and birds were commanded to repeat after him.

﴿وَأَلَنَّا لَهُ ٱلْحَدِيدَ﴾

﴿*And We made the iron soft for him.*﴾ Al-Ḥasan Al-Baṣri, Qatādah, Al-A'mash and others said, "He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread."[2] Allāh said:

﴿أَنِ ٱعْمَلْ سَٰبِغَٰتٍ﴾

﴿*Saying: "Make you perfect coats of mail..."*﴾, which means chain mail. Qatādah said, "He was the first person ever to make chain mail; before that, they used to wear plated armor."[3]

﴿وَقَدِّرْ فِى ٱلسَّرْدِ﴾

﴿*and balance well the rings of chain armor [Sard],*﴾

This is how Allāh taught His Prophet Dāwud, peace be upon him, to make coats of mail. Mujāhid said concerning the *Āyah*:

﴿وَقَدِّرْ فِى ٱلسَّرْدِ﴾

﴿*and balance well the rings of chain armor [Sard],*﴾

"Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right."[4] 'Ali bin Abi Ṭalḥah reported that 'Ibn 'Abbās said, "*Sard* refers to a ring of iron." Some of them said, "Chain mail is called *Masrūd* if it is held together with rivets."

﴿وَٱعْمَلُوا۟ صَٰلِحًا﴾

﴿*and work you (men) righteousness.*﴾ means, with regard to what

[1] Aṭ-Ṭabari 20:357.
[2] Aṭ-Ṭabari 20:359.
[3] Aṭ-Ṭabari 20:359.
[4] Aṭ-Ṭabari 20:361.

Allāh has given you of blessings.

﴿إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾*Truly, I am All-Seer of what you do.*﴿ means, watching you and seeing all that you do and say; nothing of that is hidden at all.

﴿وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾﴾

﴾*12. And to Sulaymān (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qiṭr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.*﴿

﴾*13. They worked for him as he desired on Maḥārīb, Tamāthīl, large basins like Jawāb and Qudūr Rāsiyāt. "Work you, O family of Dāwud, with thanks!" But few of My servants are grateful.*﴿

The Favors which Allāh bestowed upon Sulaymān

Having mentioned the blessings with which He favored Dāwud, Allāh follows this by mentioning what He gave to Dāwud's son Sulaymān (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Ḥasan Al-Baṣri said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kābil."[1] Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kābul is an entire month's travel for a swift rider.

﴿وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ﴾

﴾*And We caused a fount Qiṭr to flow for him,*﴿

[1] Aṭ-Ṭabari 20:362.

Ibn 'Abbās, may Allāh be plased with him, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurāsāni, Qatādah, As-Suddi, Mālik from Zayd bin Aslam, 'Abdur-Raḥmān bin Zayd bin Aslam and others said, "*Qiṭr* means copper."[1] Qatādah said, "It was in Yemen."[2] Allāh brought forth all the things that people make for Sulaymān, peace be upon him.

﴿وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ﴾

﴾*and there were Jinn that worked in front of him, by the leave of his Lord.*﴿

means, 'We subjugated the *Jinn* to work in front of him,' by the permission of his Lord, i.e., by Allāh's decree and subjugation, they built whatever constructions he wanted, and did other work as well.

﴿وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا﴾

﴾*And whosoever of them turned aside from Our command,*﴿

means, whoever among them tried to rebel and disobey,

﴿نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ﴾

﴾*We shall cause him to taste of the torment of the blazing Fire.*﴿

which means, burning.

﴿يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَـٰرِيبَ وَتَمَـٰثِيلَ﴾

﴾*They worked for him as he desired on Maḥārīb, Tamāthīl,*﴿

Maḥārīb refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, "This means dwellings."[3] With regard to "*Tamāthīl,*" 'Aṭiyah Al-'Awfī, Aḍ-Ḍaḥḥāk and As-Suddi said that *Tamāthīl* means pictures.[4]

﴿وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَـٰتٍ﴾

﴾*large basins like Jawāb and Qudūr Rāsiyāt.*﴿

Jawāb, the plural form of *Jabiyah*, refers to cisterns or tanks

[1] Aṭ-Ṭabari 20:363, 364.

[2] Aṭ-Ṭabari 20:363.

[3] Aṭ-Ṭabari 20:365.

[4] Aṭ-Ṭabari 20:366.

in which water is held, and *Qudūr Rāsiyāt* are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others.[1]

﴿اعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا﴾

﴾Work you, O family of Dāwud, with thanks!﴿

means, 'We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu 'Abdur-Raḥmān Al-Ḥubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allāh is thanks, and the best of thanks is praise." This was recorded by Ibn Jarīr.[2] In the Two *Ṣaḥīḥs*, it is reported that the Messenger of Allāh ﷺ said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَأَحَبَّ الصِّيَامِ إِلَى اللهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى»

«The most beloved of prayer to Allāh is the prayer of Dāwud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allāh is the fasting of Dāwud. He used to fast for a day then not fast for a day, and he never fled the battlefield.»[3]

Ibn Abi Ḥātim narrated that Fuḍayl said concerning the *Āyah*:

﴿اعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا﴾

﴾Work you, O family of Dāwud, with thanks!﴿

Dāwud said, "O Lord! How can I thank you when thanks itself is a blessing from You?" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."[4]

[1] Aṭ-Ṭabari 20:367.
[2] Aṭ-Ṭabari 20:369.
[3] *Fatḥ Al-Bāri* 6:525, Muslim 2:816.
[4] *Ad-Durr Al-Manthūr* 6:680.

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ﴾

﴾*But few of My servants are grateful.*﴿ This is a reflection of reality.

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ
تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾﴾

﴾*14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.*﴿

The Death of Sulaymān

Allāh tells us how Sulaymān, peace be upon him, died and how Allāh concealed his death from the *Jinn* who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn 'Abbās may Allāh be pleased with him, Mujāhid, Al-Ḥasan, Qatādah and others said.[1] He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to *Jinn* and men alike that the *Jinn* do not know the Unseen as they (the *Jinn*) used to imagine and tried to deceive people. This is what Allāh says:

﴿مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا
يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

﴾*nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.*﴿

meaning, it became clear to the people that they (the *Jinn*) were lying.

[1] Aṭ-Ṭabari 20:370.

لقد كان لسبإ في مسكنهم ءاية جنتان عن يمين وشمال
كلوا من رزق ربكم واشكروا له بلدة طيبة ورب غفور
﴿١٥﴾ فأعرضوا فأرسلنا عليهم سيل العرم وبدلناهم بجنتيهم
جنتين ذواتى أكل خمط وأثل وشىء من سدر قليل
﴿١٦﴾ ذلك جزيناهم بما كفروا وهل نجزى إلا الكفور ﴿١٧﴾
وجعلنا بينهم وبين القرى التى باركنا فيها قرى ظاهرة
وقدرنا فيها السير سيروا فيها ليالى وأياما ءامنين ﴿١٨﴾
فقالوا ربنا باعد بين أسفارنا وظلموا أنفسهم فجعلناهم
أحاديث ومزقناهم كل ممزق إن فى ذلك لأيات لكل صبار
شكور ﴿١٩﴾ ولقد صدق عليهم إبليس ظنه فاتبعوه إلا
فريقا من المؤمنين ﴿٢٠﴾ وما كان له عليهم من سلطان
إلا لنعلم من يؤمن بالأخرة ممن هو منها فى شك وربك
على كل شىء حفيظ ﴿٢١﴾ قل ادعوا الذين زعمتم من دون
الله لا يملكون مثقال ذرة فى السموات ولا فى
الأرض وما لهم فيهما من شرك وما له منهم من ظهير ﴿٢٢﴾

﴿لقد كان لسبإ في مسكنهم ءاية جنتان عن يمين وشمال كلوا من رزق ربكم واشكروا له بلدة طيبة ورب غفور ﴿١٥﴾ فأعرضوا فأرسلنا عليهم سيل العرم وبدلناهم بجنتيهم جنتين ذواتى أكل خمط وأثل وشىء من سدر قليل ﴿١٦﴾ ذلك جزيناهم بما كفروا وهل نجزى إلا الكفور ﴿١٧﴾﴾

﴾15. Indeed there was for Saba' a sign in their dwelling place – two gardens on the right and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!﴿

﴾16. But they turned away, so We sent against them flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and Athl, and some few lote trees.﴿

﴾17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).﴿

The Disbelief of Saba' (Sheba) and Their Punishment

Saba' refers to the kings and people of the Yemen. *At-Tabāba'ah* (*Tubba'*) [surname of the ancient kings of Yemen] were part of them, and Bilqīs, the queen who met Sulaymān, peace be upon him, was also one of them. They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allāh sent them messengers telling them to eat of

His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allāh willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allāh wills. In Him we put our trust.

Ibn Jarīr recorded that Farwah bin Musayk Al-Ghuṭayfi, may Allāh be pleased with him, said, "A man said, 'O Messenger of Allāh! Tell me about Saba' – what was it, a land or a woman?' He ﷺ said:

«لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ، وَلَكِنَّهُ رَجُلٌ وُلِدَ لَهُ عَشَرَةٌ مِنَ الْوَلَدِ، فَتَيَامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَخْمٌ وَجُذَامٌ وَعَامِلَةُ وَغَسَّانُ، وَأَمَّا الَّذِينَ تَيَامَنُوا: فَكِنْدَةُ وَالْأَشْعَرِيُّونَ وَالْأَزْدُ وَمَذْحِجٌ وَحِمْيَرُ وَأَنْمَارٌ»

«*It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Shām. Those who went Ash-Shām were Lakhm, Judhām, 'Āmilah and Ghassān. Those who went south were Kindah, Al-Ash'ariyyūn, Al-Azd, Madhḥij, Ḥimyar and Anmār.*»

A man asked, 'Who are Anmār?' He ﷺ said:

«الَّذِينَ مِنْهُمْ خَثْعَمُ وَبَجِيلَةُ»

«*Those among whom are Khath'am and Bajīlah.*»'"[1]

This was recorded by At-Tirmidhi in his *Jāmi'* [*Sunan*] in more detail than this; then he said, "This is a *Ḥasan Gharīb Ḥadīth.*"[2]

The genealogists – including Muḥammad bin Isḥāq – said, "The name of Saba' was 'Abd Shams bin Yashjub bin Ya'rub bin Qaḥṭān; he was called *Saba'* because he was the first Arab tribe to disperse. He was also known as *Ar-Rā'ish*, because he was the first one to take booty in war and give it to his people, so he was called *Ar-Rā'ish*; because the Arabs call wealth *Rīsh* or *Riyāsh*.

They differ over Qaḥṭān, about whom there were three views. (The first) he descended from the line of Iram bin Sām bin

[1] Aṭ-Ṭabari 20:375.

[2] *Tuḥfat Al-Aḥwadhi* 9:88.

Nūh, then there were three different views over how he descended from him. (The second) was that he was descended from 'Ābir, another name for Hūd, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Ismā'īl bin Ibrāhīm Al-Khalīl, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imām Al-Hāfiẓ Abu 'Umar bin 'Abdul-Barr An-Namari, may Allāh have mercy on him, in his book *Al-Musammā Al-Inbāh 'Alā Dhikr Uṣūl Al-Qabā'il Ar-Ruwāt.*

The meaning of the Prophet's words,

«كَانَ رَجُلًا مِنَ الْعَرَبِ»

«*He was a man among the Arabs.*»[1]

means that he was one of the original Arabs, who were before Ibrāhīm, peace be upon him, and were descendants of Sām bin Nūḥ (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrāhīm, peace be upon him, but this was not a well-known view among them. And Allāh knows best. But in *Ṣaḥīḥ Al-Bukhārī*, it is reported that the Messenger of Allāh ﷺ passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا»

«*Shoot, O sons of Ismā'īl, for your father was an archer.*»[2]

Aslam was a tribe of the Ansār, and the Ansār – both Aws and Khazraj – were from Ghassān, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allāh sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassān for the name of the water beside which they camped – it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassān bin Thābit, may Allāh be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd

[1] Aṭ-Ṭabari no. 28782.

[2] *Fatḥ Al-Bāri* 6:261.

and our water is Ghassān."

«وُلِدَ لَهُ عَشَرَةٌ مِنَ الْعَرَبِ»

«*He had ten sons among the Arabs.*»[1]

means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.

The meaning of the words,

«فَتَيَامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ»

«*Six of whom went south and four of whom went north.*»[2]

is that after Allāh sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

The Dam of Ma'ārib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatādah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel - such as is used for gathering fruit - on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.[3]

This was the dam of Ma'ārib, a land between which and San'ā' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allāh took care of them so that they would single out and worship Him alone, as He says:

[1] Aṭ-Ṭabari no. 28782.

[2] Aṭ-Ṭabari no. 28782.

[3] Aṭ-Ṭabari 20:376.

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ﴾

﴿Indeed there was for Saba' (Sheba) a sign in their dwelling place﴾

Then He explains this by saying:

﴿جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ﴾

﴿two gardens on the right and on the left;﴾

meaning, the two sides where the mountains were, and their land was in between them.

﴿كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ﴾

﴿(and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!﴾

means, 'He would forgive you if you continue to worship Him alone.'

﴿فَأَعْرَضُوا﴾

﴿But they turned away,﴾ means, from worshipping Allāh alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allāh, as the hoopoe told Sulaymān, peace be upon him:

﴿وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ ۝ إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ۝ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ۝﴾

﴿"I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance."﴾ (27:22-24)

﴿فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ﴾

﴿so We sent against them flood released from the dam,﴾

Some, including Ibn 'Abbās, Wahb bin Munabbih, Qatādah

and Aḍ-Ḍaḥḥāk said that when Allāh wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it.[1] Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed."[2] Qatādah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path – buildings, trees, etc."[3]

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allāh says:

﴿وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ﴾

﴿*and We converted their two gardens into gardens producing bitter bad fruit (ukul khamṭ),*﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddi said, "It refers to Arāk (Zingiber officinale) and bitter bad fruit."[4]

﴿وَأَثْلٍ﴾

﴿*and Athl,*﴾ 'Al-'Awfi and Ibn 'Abbās said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allāh knows best.

﴿وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ﴾

﴿*and some few lote trees.*﴾ Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

[1] Aṭ-Ṭabari 20:378, 380.
[2] Aṭ-Ṭabari 20:381.
[3] Aṭ-Ṭabari 20:381.
[4] Aṭ-Ṭabari 20: 382, 383.

﴿وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ﴾

﴾*and some few lote trees.*﴿ This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allāh, and because they denied the truth and turned towards falsehood. Allāh said:

﴿ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾﴾

﴾*Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.*﴿

meaning, 'We punished them for their disbelief.' Mujāhid said, "He does not punish anyone except the disbelievers."[1]

Al-Ḥasan Al-Baṣri said, "Allāh the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾﴾

﴾*18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."*﴿

﴾*19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).*﴿

The Trade of Saba' and Their Destruction

Allāh tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was

[1] Al-Baghawi 3:555.

theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allāh says:

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَـٰرَكْنَا فِيهَا﴾

﴾And We placed, between them and the towns which We had blessed,﴿

Mujāhid, Al-Ḥasan, Sa'īd bin Jubayr and Mālik, who narrated it from Zayd bin Aslam, and Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ibn Zayd and others - all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another.[1] Al-'Awfi reported that Ibn 'Abbās said, "The towns which We had blessed by putting Jerusalem among them."[2]

﴿قُرًى ظَـٰهِرَةً﴾

﴾towns easy to be seen,﴿ meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allāh says:

﴿وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ﴾

﴾and We made the stages (of journey) between them easy﴿ meaning, 'We made it in a way that met the needs of the travelers.'

﴿سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ﴾

﴾Travel in them safely both by night and day.﴿ means, those who travel in them will be safe both by night and by day.

﴿فَقَالُوا۟ رَبَّنَا بَـٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ﴾

﴾But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;﴿

[1] Aṭ-Ṭabari 20:386, 387.

[2] Aṭ-Ṭabari 20:386.

They failed to appreciate this blessing, as Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

﴿فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ﴾

﴾*so We made them as tales (in the land), and We dispersed them all totally.*﴿

means, 'We made them something for people to talk about when they converse in the evening, how Allāh plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴾*Verily, in this are indeed signs for every steadfast, grateful.*﴿

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«عَجِبْتُ مِنْ قَضَاءِ اللهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ»

«*I am amazed at what Allāh has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.*»"[1]

This was also recorded by An-Nasā'ī in *Al-Yawm wal-*

[1] Aḥmad 1:173.

Laylah.[1] There is a corroborating report in the Two *Ṣaḥīḥs*, where a *Ḥadīth* narrated by Abu Hurayrah, may Allāh be pleased with him, says:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ تَعَالَى لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«*How amazing is the affair of the believer! Allāh does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.*»"[2]

It was reported that Qatādah said:

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴾*Verily, in this are indeed signs for every steadfast, grateful.*﴿

It was Muṭarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."[3]

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ۝ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۝﴾

﴾*20. And indeed Iblīs did prove true his thought about them, and they followed him, all except a group of true believers.*﴿

﴾*21. And he had no authority over them, - except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.*﴿

How Iblīs' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the *Shayṭān*, Allāh tells us about their counterparts

[1] An-Nasā'ī in *Al-Kubrā* 6:263.

[2] *Fatḥ Al-Bārī* 10:107.

[3] Muslim 4:1992.

among those who follow Iblīs and their own desires, and who go against wisdom and true guidance. Allāh says:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ﴾

﴾And indeed Iblīs did prove true his thought about them,﴿

Ibn 'Abbās, may Allāh be pleased with him, and others[1] said that this *Āyah* is like the *Āyah* where Allāh tells us about how Iblīs refused to prostrate to Ādam, peace be upon him, then said:

﴿أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا﴾

﴾See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!﴿ (17:62)

﴿ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾﴾

﴾Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.﴿ (7:17)

And there are many *Āyāt* which refer to this matter.

﴿وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ﴾

﴾And he (Iblīs) had no authority over them,﴿

Ibn 'Abbās, may Allāh be pleased with him said, "This means, he had no proof."

﴿إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ﴾

﴾except that We might test him who believes in the Hereafter, from him who is in doubt about it.﴿

means, 'We gave him power over them only to show who believes in the Hereafter and that it will come to pass.' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world – and to distinguish these believers from those who are in doubt about the Hereafter.

[1] Aṭ-Ṭabari 20:392.

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن
قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
﴿٢٣﴾ ۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ
وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل
لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ
يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ
﴿٢٦﴾ قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾
قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ
﴿٣٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا
بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ
رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

﴿وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ﴾

﴾And your Lord is a Watchful over everything.﴿ means, despite His watching, those who follow Iblīs go astray, but by His watching and care, the believers who follow the Messengers are saved.

﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾﴾

﴾22. Say: "Call upon those whom you assert besides Allāh, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."﴿

﴾23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth. And He is the Most High, the Most Great.﴿

The Helplessness of the gods of the Idolators

Here Allāh states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can

share or dispute with Him in that, or overturn His command. So, He says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ﴾

﴿Say: "Call upon those whom you assert besides Allāh..."﴾ meaning, the gods who are worshipped besides Allāh.

﴿لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿they possess not even the weight of a speck of dust, either in the heavens or on the earth,﴾

This is like the *Āyah*:

﴿وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾﴾

﴿And those, whom you invoke or call upon instead of Him, own not even a Qiṭmīr[1] *﴾* (35:13).

﴿وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ﴾

﴿nor have they any share in either,﴾ means, they do not possess anything, either independently or as partners.

﴿وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ﴾

﴿nor there is for Him any supporter from among them.﴾ means, nor does Allāh have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.

Then Allāh says:

﴿وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾

meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allāh says:

﴿مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255),

[1] The thin membrane over the date stone.

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ﴾

﴾*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.*﴿ (53:26)

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ﴾

﴾*and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him*﴿ (21:28).

It was reported in the Two *Ṣaḥīḥs* through more than one chain of narration that the Messenger of Allāh ﷺ, who is the leader of the sons of Ādam and the greatest intercessor before Allāh, will go to stand in *Al-Maqām Al-Maḥmūd* (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He ﷺ said:

«فَأَسْجُدُ للهِ تَعَالَى فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي، وَيَفْتَحُ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، ثُمَّ يُقَالُ: يَامُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ»

«*Then I will prostrate to Allāh, may He be exalted, and He will leave me (in that position), as long as Allāh wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted..."*»[1]

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ﴾

﴾*So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.*﴿

This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allāh) so much that they swoon. This was the view of Ibn Mas'ūd, may Allāh be pleased with him, Masrūq and others.[2]

[1] *Fatḥ Al-Bāri* 8:248, Muslim 1:185.

[2] Aṭ-Ṭabari 20:396.

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمۡ﴾

﴾So much so that when fear is banished from their hearts,﴿

means, when the fear leaves their hearts. Ibn 'Abbās, Ibn 'Umar, Abu 'Abdur-Raḥmān As-Sulami, Ash-Sha'bi, Ibrāhīm An-Nakha'i, Aḍ-Ḍhaḥḥāk, Al-Ḥasan and Qatādah said concerning the *Āyah*,

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمۡ قَالُواْ مَاذَا قَالَ رَبُّكُمۡۖ قَالُواْ ٱلۡحَقَّۖ﴾

﴾So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴿

"When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say?" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allāh says,

﴿قَالُواْ ٱلۡحَقَّۖ﴾

﴾They say the truth.﴿ meaning, they report what He said, without adding or taking away anything.

﴿وَهُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ﴾

﴾And He is the Most High, the Most Great.﴿

In his *Tafsīr* of this *Āyah* in his *Ṣaḥīḥ*, Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him said, "The Prophet of Allāh ﷺ said:

«إِذَا قَضَى اللهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ - وَوَصَفَ سُفْيَانُ بِيَدِهِ فَحَرَّفَهَا، وَنَشَرَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»

«*When Allāh decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said?" They say the truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other*» – Sufyān [one of the narrators] demonstrated with his hand, holding it vertically with the fingers outspread. «*So he hears what is said and passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of the one thing which was heard from heaven.*»"

This was recorded by Al-Bukhāri, not by Muslim.[1] Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it.[2] And Allāh knows best.

﴿قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَٰوَٰتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي
ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا
رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَآءَ
كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾﴾

﴾*24. Say: "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error."*﴿

﴾*25. Say: "You will not be asked about our sins, nor shall we be asked of what you do."*﴿

﴾*26. Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."*﴿

﴾*27. Say: "Show me those whom you have joined with Him as*

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[1] *Fatḥ Al-Bāri* 8:398.

[2] Abu Dāwud 4:288, *Tuḥfat Al-Aḥwadhi*, 9:90, Ibn Mājah 1:69.

partners. Nay! But He is Allāh, the Almighty, the All-Wise."﴾

Allāh has no partner in anything whatsoever

Allāh tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَـٰلٍ مُّبِينٍ﴾

﴾And verily, (either) we or you are rightly guided or in plain error.﴾

'One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of *Tawḥīd* which indicates that your *Shirk* must be false.' Allāh says:

﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَـٰلٍ مُّبِينٍ﴾

﴾And verily, (either) we or you are rightly guided or in plain error.﴾

Qatādah said, "The Companions of Muḥammad ﷺ said this to the idolators: 'By Allāh, we and you cannot be following the same thing, only one of us can be truly guided.'"[1] 'Ikrimah and Ziyād bin Abi Maryam said, "It means: we are rightly guided and you are in plain error."[2]

﴿قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾﴾

﴾Say: "You will not be asked about our sins, nor shall we be asked of what you do."﴾

This indicates disowning them, saying, 'you do not belong to us and we do not belong to you, because we call people to Allāh, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to

[1] Aṭ-Ṭabari 20:401.

[2] Aṭ-Ṭabari 20:401.

you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the *Āyat*:

﴿وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴾

﴾And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴿ (10:41)

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ۝﴾

﴾Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion."﴿ (104:1-6).

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا﴾

﴾Say: "Our Lord will assemble us all together..."﴿

means, 'on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allāh says:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ۝ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ۝ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآئِ ٱلْءَاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ۝﴾

﴾And on the Day when the Hour will be established - that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.﴿ (30:14-16).

Allāh says:

﴿وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ﴾

﴾*And He is the Just Judge, the All-Knower of the true state of affairs.*﴿

﴿قُلْ أَرُونِيَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ﴾

﴾*Say: "Show me those whom you have joined with Him as partners..."*﴿

means, 'show me those gods whom you made as rivals and equals to Allāh.'

﴿كَلَّا﴾

﴾*Nay*﴿ means, He has no peer, rival, partner or equal. Allāh says:

﴿بَلْ هُوَ ٱللَّهُ﴾

﴾*But He is Allāh,*﴿ meaning, the One and Only God Who has no partner.

﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*the Almighty, the All-Wise.*﴿ means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Allāh knows best.

﴿وَمَآ أَرْسَلْنَـٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَـٰدِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ
سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾﴾

﴾*28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.*﴿

﴾*29. And they say: "When is this promise if you are truthful?"*﴿

﴾*30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."*﴿

The Prophet ﷺ was sent to all of Mankind

Allāh says to His servant and Messenger Muḥammad ﷺ:

﴿وَمَآ أَرْسَلْنَـٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴾And We have not sent you except as a giver of glad tidings and a warner to all mankind,﴿

i.e., to all of creation among those who are accountable for their deeds. This is like the *Āyah*:

﴾قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴿

﴾Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴿ (7:158)

﴾تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝١﴿

﴾Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.﴿ (25:1)

﴾بَشِيرًا وَنَذِيرًا﴿

﴾a giver of glad tidings and a warner﴿ means, 'to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.' This is like the *Āyāt*:

﴾وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴿

﴾and most of men know not.﴿

﴾وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝١٠٣﴿

﴾And most of mankind will not believe even if you desire it eagerly.﴿ (12:103)

﴾وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴿

﴾And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴿ (6:116).

Muḥammad bin Ka'b said concerning the *Āyah*:

﴾وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ﴿

﴾And We have not sent you except to all mankind﴿

meaning, to all the people. Qatādah said concerning this *Āyah*, "Allāh, may He be exalted, sent Muḥammad ﷺ to both the Arabs and the non-Arabs, so the most honored of them with Allāh is the one who is most obedient to Allāh."[1]

[1] Aṭ-Ṭabari 20:405.

In the Two *Ṣaḥīḥs* it was reported that Jābir, may Allāh be pleased with him said, "The Messenger of Allāh ﷺ said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind.*»"[1]

It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«بُعِثْتُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

«*I have been sent to the black and the red.*»

Mujāhid said, "This means to the *Jinn* and to mankind."[2] Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

How the Disbelievers asked about when the Resurrection would happen, and the Response to Them

Allāh tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

﴾*And they say: "When is this promise if you are truthful?"*﴿

This is like the *Āyah*:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

[1] *Fatḥ Al-Bāri* 1:519, Muslim 1:370.

[2] Aḥmad 5:145.

قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ لِلَّذِينَ ٱسۡتُضۡعِفُوٓاْ أَنَحۡنُ صَدَدۡنَٰكُمۡ
عَنِ ٱلۡهُدَىٰ بَعۡدَ إِذۡ جَآءَكُمۖ بَلۡ كُنتُم مُّجۡرِمِينَ ٣٢ وَقَالَ ٱلَّذِينَ
ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ إِذۡ
تَأۡمُرُونَنَآ أَن نَّكۡفُرَ بِٱللَّهِ وَنَجۡعَلَ لَهُۥٓ أَندَادٗاۚ وَأَسَرُّواْ ٱلنَّدَامَةَ
لَمَّا رَأَوُاْ ٱلۡعَذَابَۚ وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ فِيٓ أَعۡنَاقِ ٱلَّذِينَ كَفَرُواْۚ
هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ٣٣ وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ
مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٣٤
وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ٣٥
قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ
لَا يَعۡلَمُونَ ٣٦ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا
زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ
بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧ وَٱلَّذِينَ يَسۡعَوۡنَ فِيٓ
ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ ٣٨ قُلۡ
إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ
أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

﴾Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...﴿ (42:18)

Then Allāh says:

﴿قُلۡ لَّكُم مِّيعَادُ يَوۡمٖ لَّا تَسۡتَـٔۡخِرُونَ عَنۡهُ سَاعَةٗ وَلَا تَسۡتَقۡدِمُونَ ٣٠﴾

﴾Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward."﴿ meaning, 'you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as Allāh says:

﴿إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ﴾

﴾Verily, the term of Allāh when it comes, cannot be delayed﴿ (71:4).

﴿وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٖ مَّعۡدُودٖ ١٠٤ يَوۡمَ يَأۡتِ لَا تَكَلَّمُ نَفۡسٌ إِلَّا بِإِذۡنِهِۦۚ فَمِنۡهُمۡ شَقِيّٞ وَسَعِيدٞ ١٠٥﴾

﴾And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴿ (11:104-105).

﴿وَقَالَ ٱلَّذِينَ كَفَرُواْ لَن نُّؤۡمِنَ بِهَٰذَا ٱلۡقُرۡءَانِ وَلَا بِٱلَّذِي بَيۡنَ يَدَيۡهِۗ وَلَوۡ تَرَىٰٓ إِذِ

الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا
لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ
صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٣٣﴾ ﴾

﴾31. And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"﴿

﴾32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals."﴿

﴾33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴿

How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allāh tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'ān and what it tells them about the Resurrection. Allāh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ﴾

﴾And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it."﴿

Allāh threatens them and warns them of the humiliating

position they will be in before Him, arguing and disputing with one another:

﴿يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا﴾

﴾how they will cast the (blaming) word one to another! Those who were deemed weak﴿

this refers to the followers –

﴿لِلَّذِينَ اسْتَكْبَرُوا﴾

﴾to those who were arrogant﴿ – this refers to the leaders and masters –

﴿لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ﴾

﴾Had it not been for you, we should certainly have been believers!﴿

meaning, 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant, will say to them:

﴿أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم﴾

﴾Did we keep you back from guidance after it had come to you?﴿

meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.' They will say:

﴿بَلْ كُنتُم مُّجْرِمِينَ ۝٣٢ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ﴾

﴾"...Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day..."﴿

meaning, 'you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.' Qatādah and Ibn Zayd said:

﴿بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ﴾

﴿*Nay, but it was your plotting by night and day,*﴾

means, "You plotted by night and day."[1] Mālik narrated something similar from Zayd bin Aslam.[2]

﴿إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا﴾

﴿*when you ordered us to disbelieve in Allāh and set up rivals to Him!*﴾

means, 'to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

﴿وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ﴾

﴿*And each of them (parties) will conceal their own regrets, when they behold the torment.*﴾

means, both the leaders and the followers will feel regret for what they did previously.

﴿وَجَعَلْنَا ٱلْأَغْلَـٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*And We shall put iron collars round the necks of those who disbelieved.*﴾

This is a chain which will tie their hands to their necks.

﴿هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Are they requited aught except what they used to do?*﴾

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَـٰكِن لَّا تَعْلَمُونَ﴾

﴿*He will say: "For each one there is double (torment), but you know not."*﴾ (7:38).

Ibn Abi Ḥātim recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلَقَّاهُمْ لَهَبُهَا، ثُمَّ لَفَحَتْهُمْ لَفْحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَقَطَ عَلَى الْعُرْقُوبِ» .

[1] Aṭ-Ṭabari 20:408.

[2] Aṭ-Ṭabari 20:408.

«When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.»"[1]

﴿وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَـٰفِرُونَ ﴿٣٤﴾ وَقَالُوا۟ نَحْنُ
أَكْثَرُ أَمْوَٰلًا وَأَوْلَـٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ
وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ
ءَامَنَ وَعَمِلَ صَـٰلِحًا فَأُو۟لَـٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَـٰتِ ءَامِنُونَ ﴿٣٧﴾ وَٱلَّذِينَ
يَسْعَوْنَ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ أُو۟لَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾﴾

﴾34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with."﴿

﴾35. And they say: "We are more in wealth and in children, and we are not going to be punished."﴿

﴾36. Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not."﴿

﴾37. And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.﴿

﴾38. And those who strive against Our Āyāt, to frustrate them, they will be brought to the torment.﴿

﴾39. Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything, He will replace it. And He is the Best of providers."﴿

How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allāh is consoling His Prophet ﷺ and commanding him to

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[1] *Ḥilyat Al-Awliyā'* 4:363, where Abu Nu'aym indicates that it is probably *Mawqūf*.

follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nūḥ, peace be upon him, said to him:

﴿أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ﴾

﴾*Shall we believe in you, when the weakest (of the people) follow you?*﴿ (26:110)

﴿وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْيِ﴾

﴾*nor do we see any follow you but the meanest among us and they (too) followed you without thinking*﴿ (11:27).

The leaders among the people of Ṣāliḥ said:

﴿لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾﴾

﴾*to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."*﴿ (7:75-76).

And Allāh said:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾﴾

﴾*Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from among us?" Does not Allāh know best those who are grateful?*﴿ (6:53),

﴿وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا﴾

﴾*And thus We have set up in every town great ones of its wicked people to plot therein*﴿ (6:123), and

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾﴾

﴾*And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life*

of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction﴿ (17:16).

And Allāh says here:

﴾وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ﴿

﴾*And We did not send a warner to a township*﴿ meaning a Prophet or a Messenger,

﴾إِلَّا قَالَ مُتْرَفُوهَآ﴿

﴾*but those who were given the worldly wealth and luxuries among them*﴿

means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatādah said, "They are their tyrants, chiefs and leaders in evil."[1]

﴾إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَـٰفِرُونَ﴿

﴾*We believe not in the (Message) with which you have been sent.*﴿

means, 'we do not believe in it and we will not follow it.'

Allāh tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

﴾وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَـٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾﴿

﴾*And they say: "We are more in wealth and in children, and we are not going to be punished."*﴿

meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allāh loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allāh says:

﴾أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴿

﴾*Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things. Nay, but they perceive not.*﴿ (23:55-56)

[1] Aṭ-Ṭabari 20:409.

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ
أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ ﴿٥٥﴾﴾

﴾*So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.*﴿ (9:55), and

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُۥ
تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَـٰتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾﴾

﴾*Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment!*﴿ (74:11-17)

And Allāh has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allāh says here:

﴿قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴾*Say: "Verily, my Lord expands the provision to whom He wills and restricts..."*﴿

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

﴿وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴾*but most men know not.*﴿

Then Allāh says:

﴿وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ﴾

﴾*And it is not your wealth, nor your children that bring you nearer to Us,*﴿

meaning, 'these things are not a sign that We love you or care

for you.' Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ تَعَالَى لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Allāh does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.»[1]

Muslim and Ibn Mājah also recorded this.[2] Allāh says:

﴿إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا﴾

﴾but only he who believes, and does righteous deeds;﴿

meaning, 'only faith and righteous deeds will bring you closer to Us.'

﴿فَأُوْلَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟﴾

﴾as for such, there will be multiple rewards for what they did,﴿

means, the reward will be multiplied for them between ten and seven hundred times.

﴿وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ﴾

﴾and they will reside in the high dwellings in peace and security.﴿

means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Ḥātim recorded that 'Ali, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَغُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا»

«In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.»

A bedouin asked, "Who are they for?" He ﷺ said:

«لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.»[3]

[1] Aḥmad 2:539.

[2] Muslim 4:1987, Ibn Mājah 2:1388.

[3] Ibn Abi Shaybah 8:437.

﴿وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ﴾

﴿And those who strive against Our Āyāt, to frustrate them,﴾

means, those who try to block people from the path of Allāh and from following His Messengers and believing in His signs,

﴿فَأُوْلَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ﴾

﴿they will be brought to the torment.﴾ means, they will all be punished for their deeds, each one accordingly.

﴿قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ﴾

﴿Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him..."﴾

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the *Āyah*:

﴿ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴿See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.﴾ (17:21).

This means that just as there are differences between them in this world – where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty – so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet ﷺ said, describing the best of people in this world:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاهُ»

«He truly succeeds who becomes Muslim and is given just enough provision and Allāh makes him content with what He has given.»"

It was recorded by Muslim.[1]

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ﴾

﴿and whatsoever you spend of anything, He will replace it.﴾

[1] Muslim 2:730.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟
يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟
يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ
بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ
ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ
قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ
وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا
جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾ وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ
يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ
فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن
تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم
مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾
قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ
كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

means, 'whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.' It was reported that the Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى: أَنْفِقْ، أُنْفِقْ عَلَيْكَ»

«*Allāh says: "Spend, I will spend on you."*»

In another *Ḥadīth* it is reported that every morning, two angels come, and one says, "O Allāh, bring destruction upon the one who withholds (does not spend)." The other one says, "O Allāh, give compensation to the one who spends."[1]

And the Messenger of Allāh ﷺ said:

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

«*Spend, O Bilāl, and do not fear that the One Who is on the Throne will withhold from you.*»[2]

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾﴾

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[1] Muslim 1:700.

[2] Aṭ-Ṭabarānī 10:191.

﴾40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"﴿

﴾41. They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."﴿

﴾42. So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny."﴿

The Angels will disown Their Worshippers on the Day of Resurrection

Allāh tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allāh. He will ask the angels:

﴿أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ﴾

﴾Was it you that these people used to worship?﴿

meaning, 'did you command them to worship you?' Allāh says in *Sūrat Al-Furqān*:

﴿ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ۝١٧﴾

﴾Was it you who misled these My servants or did they (themselves) stray from the (right) path?﴿ (25:17).

And He will say to ʿĪsā, peace be upon him:

﴿ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ
مَا لَيْسَ لِى بِحَقٍّ﴾

﴾Did you say unto men: "Worship me and my mother as two gods besides Allāh?,' He will say: "Glory be to You! It was not for me to say what I had no right (to say)."﴿ (5:116).

Similarly, the angels will say:

﴿سُبْحَٰنَكَ﴾

﴾Glorified be You!﴿ meaning, 'exalted and sanctified be You above the notion that there could be any god besides You.'

﴿أَنتَ وَلِيُّنَا مِن دُونِهِم﴾

﴿*You are our Protector instead of them.*﴾ means, 'we are Your servants and we disown these people before You.'

﴿بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ﴾

﴿*Nay, but they used to worship the Jinn;*﴾

meaning, the *Shayāṭīn*, because they are the ones who made idol worship attractive to them and who misguided them.

﴿أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴿*most of them were believers in them.*﴾ This is like the *Āyah*:

﴿إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ اللَّهُ﴾

> ﴿*They invoke nothing but females besides Him, and they invoke nothing but Shayṭān, a persistent rebel! Allāh cursed him*﴾ (4:117-118).

Allāh says:

﴿فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا﴾

﴿*So Today, none of you can profit or harm one another.*﴾

means, 'none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

﴿وَنَقُولُ لِلَّذِينَ ظَلَمُوا﴾

﴿*And We shall say to those who did wrong:*﴾ – meaning the idolators –

﴿ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ﴾

﴿*"Taste the torment of the Fire which you used to deny."*﴾

meaning, this will be said to them by way of rebuke.

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ
وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُّفْتَرًى ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ
مُّبِينٌ ﴿٤٣﴾ وَمَا آتَيْنَاهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ
الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾﴾

﴾43. And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴿

﴾44. And We had not given them Scriptures that they could study, nor sent to them before you any warner.﴿

﴾45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!﴿

The Saying of the Disbelievers about the Prophets, and its refutation

Allāh tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger ﷺ, they said:

﴿قَالُوا مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ﴾

﴾They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship."﴿

meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false – may the curse of Allāh be upon them and their fathers!

﴿وَقَالُوا مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى﴾

﴾And they say: "This is nothing but an invented lie."﴿

referring to the Qur'ān.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ﴾

﴾And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴿

Allāh says:

﴿وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ﴾

﴾And We had not given them Scriptures that they could study, nor sent to them before you any warner﴿

meaning, Allāh did not reveal any Book to the Arabs before the Qur'ān, and He did not send any Prophet to them before Muḥammad ﷺ. They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allāh blessed them with that, they disbelieved him and stubbornly rejected him.

Then Allāh says:

﴿وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿And those before them denied;﴾ meaning, other nations.

﴿وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَـٰهُمْ﴾

﴿these have not received even a tenth of what We had granted to those (of old);﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Of the power of this world."[1] This was also the view of Qatādah, As-Suddi and Ibn Zayd.[2] This is like the *Āyāt*:

﴿وَلَقَدْ مَكَّنَّـٰهُمْ فِيمَآ إِن مَّكَّنَّـٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَـٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَـٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَـٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾﴾

﴿And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to mock at!﴾ (46:26)

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

but that did not protect them from the punishment of Allāh,

[1] Aṭ-Ṭabari 20:416.

[2] Aṭ-Ṭabari 20:416, 417.

and Allāh destroyed them because they denied His Messengers. Allāh says:

﴿فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ﴾

﴿*yet they denied My Messengers. Then how (terrible) was My denial!*﴾

meaning, 'how severe was My wrath and how great was My avenging of My Messengers.'

﴿قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ
إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾﴾

﴿*46. Say: "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."*﴾

Refutation of Their Accusation that the Prophet ﷺ was Insane

Allāh says: 'Say, O Muḥammad, to these disbelievers who claim that you are crazy,'

﴿إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ﴾

﴿*I exhort you to one (thing) only,*﴾ meaning, 'I am only telling you to one thing,' and that is:

﴿أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ﴾

﴿*that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.*﴾

meaning, 'stand sincerely before Allāh, without being influenced by your own desires or tribal feelings, and ask one another, is Muḥammad crazy? Advise one another,'

﴿ثُمَّ تَتَفَكَّرُوا﴾

﴿*and reflect*﴾ means, let each person look within himself concerning the matter of Muḥammad ﷺ, and ask other people about him if he is still confused, then let him think about the matter. Allāh says:

﴿أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ﴾

﴾*that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.*﴿

This meaning was stated by Mujāhid, Muḥammad bin Ka'b, As-Suddi, Qatādah and others.[1] This is what is meant by the *Āyah*.

﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ﴾

﴾*He is only a warner to you in face of a severe torment.*﴿

Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, commented on this *Āyah*: "One day, the Prophet ﷺ climbed up Aṣ-Ṣafā' and shouted,

«يَا صَبَاحَاهْ»

«*O people!*» The Quraysh gathered around him, and said, 'What is the matter with you?' He said,

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي»

«*What do you think? If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me?*»

They said, 'Of course.' He ﷺ said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«*I am a warner to you in the face of a severe punishment.*»

Abu Lahab said, 'May you perish! You have called us together only to tell us this?' Then Allāh revealed:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴿١﴾﴾

﴾*Perish the two hands of Abū Lahab and perish he!*﴿ (111:1)

We have already discussed this in our *Tafsīr* of the *Āyah*:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

﴾*And warn your tribe of near kindred*﴿[2] (26:214).

﴿قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى
يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾ قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ

[1] Aṭ-Ṭabari 20:418.

[2] *Fatḥ Al-Bāri* 8:400.

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ
فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ
سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن
مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن
مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ
بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ
كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ ﴿٥٤﴾

سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ
أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ
وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ يَٰٓأَيُّهَا
ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

❴47. Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things."❵
❴48. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."❵
❴49. Say: "The truth has come, and the falsehood can neither create anything nor resurrect."❵
❴50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near."❵

I do not ask for any Reward for conveying the Message

Allāh commands His Messenger ﷺ to say to the idolators:

﴿مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ﴾

❴Whatever wage I might have asked of you is yours.❵

meaning, 'I do not want anything for conveying the Message of Allāh to you, advising you and telling you to worship Allāh.'

﴿إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ﴾

❴My wage is from Allāh only,❵ means, 'rather I will seek the reward for that with Allāh.'

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴾*and He is a Witness over all things.*﴿ means, 'He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.'

﴿قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ﴿٤٨﴾﴾

﴾*Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."*﴿ This is like the *Āyah*:

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

﴾*He sends the Revelation by His command to any of His servants He wills*﴿ (40:15).

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾

﴾*Say: "The truth has come, and the falsehood can neither create anything nor resurrect."*﴿

means, truth and the great Law have come from Allāh, and falsehood has gone and has perished and vanished. This is like the *Āyah*:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴾*Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished*﴿ (21:18).

When the Messenger of Allāh ﷺ entered *Al-Masjid Al-Ḥarām* on the day of the conquest of Makkah, and found those idols standing around the *Ka'bah*, he started to hit the idols with his bow, reciting,

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

﴾*And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish."*﴿ (17:81), and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾

﴾Say: "The truth has come, and the falsehood can neither create anything nor resurrect."﴿

This was recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'ī.[1]

﴿قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي﴾

﴾Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me..."﴿

means, all good comes from Allāh, and in what Allāh sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allāh, and if it is wrong, then it is from me and from the *Shayṭān*, and Allāh and His Messenger have nothing to do with it."[2]

﴿إِنَّهُ سَمِيعٌ قَرِيبٌ﴾

﴾Truly, He is All-Hearer, Ever Near.﴿ means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasā'ī recorded the *Ḥadīth* of Abu Mūsā which also appears in the Two *Ṣaḥīḥs*:

«إِنَّكُمْ لَاتَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا مُجِيبًا»

«You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.»[3]

﴿وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾﴾

[1] *Fatḥ Al-Bāri* 8:252, Muslim 3:1409, *Tuḥfat Al-Aḥwadhi* 8:573, An-Nasā'ī in *Al-Kubrā* 6:483.

[2] Abu Dāwud 2:589.

[3] An-Nasā'ī in *Al-Kubrā* 6:438, *Fatḥ Al-Bāri* 9:157, Muslim 4:2076.

﴾*51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.*﴿

﴾*52. And they will say: "We do believe (now);" but how could they receive (Tanāwush) from a place so far off.*﴿

﴾*53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.*﴿

﴾*54. And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. Verily, they have been in grave doubt.*﴿

Here Allāh says: 'if only you could see, O Muḥammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

﴿وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ﴾

﴾*and they will be seized from a near place.*﴿

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Ḥasan Al-Baṣri said: "When they come forth from their graves."[1]

﴿وَقَالُوٓا۟ ءَامَنَّا بِهِۦ﴾

﴾*And they will say: "We do believe (now);"*﴿

means, on the Day of Resurrection, they will say, 'we believe in Allāh and His angels, Books and Messengers.' This is like the *Āyah*:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴾*And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."*﴿ (32:12)

Allāh says:

﴿وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴾*but how could they receive from a place so far off?*﴿

[1] Aṭ-Ṭabari 20:423.

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing? If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujāhid said:

﴾وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ﴿

﴾*but how could they At-Tanāwush?*﴿ means, "How could they attain that?"[1] Az-Zuhri said, "They will wish to attain faith when they have reached the Hereafter and are cut off from this world." Al-Ḥasan Al-Baṣri said, "They will seek something when they have no way of attaining it, they will seek faith from a distant place."

﴾وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ﴿

﴾*Indeed they did disbelieve before,*﴿ means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

﴾وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ﴿

﴾*and they (used to) conjecture about the Unseen from a far place.*﴿

Mālik narrated from Zayd bin Aslam that he said:

﴾وَيَقْذِفُونَ بِٱلْغَيْبِ﴿

﴾*and they (used to) conjecture about the Unseen,*﴿

means, "By guessing." as Allāh says,

﴾رَجْمًۢا بِٱلْغَيْبِ﴿

﴾*guessing at the Unseen*﴿ (18:22). Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

﴾إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ﴿

[1] *Ad-Durr Al-Manthūr* 6:714.

﴾*we do not think it but as a conjecture, and we have no firm convincing belief.*﴿ (45:32).

Qatādah and Mujāhid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."[1]

﴾وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴿

﴾*And a barrier will be set between them and that which they desire,*﴿

Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk and others, "This means faith."[2] As-Suddi said:

﴾وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴿

﴾*And a barrier will be set between them and that which they desire,*﴿

means "Repentance."[3] This was also the view of Ibn Jarīr, may Allāh have mercy on him. Mujāhid said:

﴾وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴿

﴾*And a barrier will be set between them and that which they desire,*﴿

means, "This world and its wealth, luxuries and people."[4] Something similar was narrated from Ibn 'Umar, Ibn 'Abbās and Ar-Rabī' bin Anas, may Allāh be pleased with him. It is also the opinion of Al-Bukhāri and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

﴾كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ﴿

﴾*as was done in the past with the people of their kind.*﴿

means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allāh came upon

[1] Aṭ-Ṭabari 20:429.

[2] Aṭ-Ṭabari 20:430.

[3] *Ad-Durr Al-Manthūr* 6:715.

[4] Aṭ-Ṭabari 20:431.

them, they wished that they had believed, but this was not accepted from them.

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوٓا ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ
يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ
ٱلْكَٰفِرُونَ ﴿٨٥﴾﴾

﴾So, when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.﴿ (40:84-85).

﴿إِنَّهُمْ كَانُوا فِى شَكٍّ مُّرِيبٍ﴾

﴾Verily, they have been in grave doubt.﴿ means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qatādah said, "Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty."

This is the end of the *Tafsīr* of *Sūrah Saba'*. Allāh, may He be glorified and exalted, is the Guide to the right way.

The *Tafsīr* of *Sūrah Fāṭir* (Chapter - 35)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ يَزِيدُ فِى
ٱلْخَلْقِ مَا يَشَآءُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾﴾

﴾*1. All praise is due to Allāh, Fāṭir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.*﴿

The Power of Allāh

Ibn 'Abbās, may Allāh be pleased with him, said, "I did not know what *Fāṭir As-Samawāti wal-Arḍ* meant until two bedouins came to me disputing over a well. One of them said to his companion, '*Ana Faṭartuhā*,' meaning, 'I started it.'"[1] Ibn 'Abbās, may Allāh be pleased with him, also said,

﴿فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*Fāṭir of the heavens and the earth,*﴿

means, "The Originator of the heavens and the earth."[2] Aḍ-Ḍaḥḥāk said, "Every time the phrase *Fāṭir As-Samawāti wal-Arḍ* is used in the Qur'ān, it means the Creator of the heavens and the earth."[3]

﴿جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا﴾

﴾*Who made the angels messengers*﴿ means, between Him and His Prophets.

[1] *Ad-Durr Al-Manthūr* 7 :3.

[2] *Ad-Durr Al-Manthūr* 7 :3.

[3] *Ad-Durr Al-Manthūr* 7 :3.

﴿أُوْلِيٓ أَجْنِحَةٍ﴾

﴿*with wings*﴾ means, with which they fly to convey quickly that which they have been commanded to convey.

﴿مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾

﴿*two or three or four.*﴾ means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the *Hadīth* mentioning that the Messenger of Allāh ﷺ saw Jibrīl, peace be upon him, on the Night of the *Isrā'* with six hundred wings. Between each pair of wings was a distance like that between the east and the west.[1] Allāh says:

﴿يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*He increases in creation what He wills. Verily, Allāh is Able to do all things.*﴾

As-Suddi said, "He increases their wings and creates them as He wills."[2]

﴿مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾﴾

﴿*2. Whatever of mercy, Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.*﴾

None can withhold the Mercy of Allāh

Allāh tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imām Ahmad recorded that Warrād, the freed slave of Al-Mughīrah bin Shu'bah, said, "Mu'āwiyah wrote to Al-Mughīrah bin Shu'bah, saying, 'Write for me what you heard from the Messenger of Allāh ﷺ.' So Al-Mughīrah called me and I wrote for him: 'I heard the Messenger of Allāh ﷺ say when he finished praying,

[1] *Fath Al-Bāri* 6:361.

[2] *Ad-Durr Al-Manthūr* 7:4.

«لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«There is no god (worthy of worship) except Allāh alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allāh, there is none who can withhold what You give, and none can give what You withhold, and and good fortune and richness in anything cannot benefit one against Your will.»

'And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'"[1] This was also recorded by Al-Bukhāri and Muslim, with several chain of narration.[2]

It was recorded in *Ṣaḥīḥ Muslim* that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "When the Messenger of Allāh ﷺ raised his head from bowing, he would say:

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَالْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«Allāh hears those who praise Him. O Allāh, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allāh, the One deserving praise and glory. The truest words that any servant says – and all of us are Your servants – are: O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.»"[3]

This *Āyah* is like the *Āyah*:

﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾

﴾And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor﴿ (10:107).

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[1] Aḥmad 4:250.

[2] *Fatḥ Al-Bāri* 2:378 11:137, 521, Muslim 1:414, 415.

[3] Muslim 1:347.

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ
عَدُوًّا إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾ ٱلَّذِينَ
كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا
فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ فَلَا تَذْهَبْ نَفْسُكَ
عَلَيْهِمْ حَسَرَٰتٍ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ
ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ
مَوْتِهَا كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾ مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا
إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ وَٱلَّذِينَ
يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ
﴿١٠﴾ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا
وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ
وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

And there are many similar *Āyāt*.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾﴾

﴾3. O mankind! Remember the grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? Lā ilāha illā Huwa. How then are you turning away (from Him)?﴿

The Evidence of *Tawḥīd*

Allāh shows His servants that they should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allāh says:

﴿لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ﴾

﴾Lā ilāha illā Huwa. How then are you turning away (from Him)?﴿

meaning, 'how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods?' And Allāh knows best.

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ

عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُۥ لِيَكُونُوا مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾

﴾4. *And if they deny you, so were Messengers denied before you. And to Allāh return all matters.*﴿

﴾5. *O mankind! Verily, the promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allāh.*﴿

﴾6. *Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.*﴿

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allāh says: 'Even if these idolators who associate others with Allāh disbelieve in you, O Muḥammad, and go against the Message of *Tawḥīd* that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allāh alone, but their people denied them and went against them.

﴾وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴿

﴾*And to Allāh return all matters (for decision).*﴿

means, 'We will requite them for that in full.' Then Allāh says:

﴾يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ﴿

﴾*O mankind! Verily, the promise of Allāh is true.*﴿

meaning the Resurrection will undoubtedy come to pass.

﴾فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴿

﴾*So, let not this present life deceive you,*﴿

means, 'this life is as nothing in compare to the great good that Allāh has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

﴾وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴿

﴾*and let not the chief deceiver deceive you about Allāh.*﴿

This refers to *Shayṭān*, as stated by Ibn 'Abbās,[1] may Allāh be pleased with him. Meaning, do not let the *Shayṭān* tempt you and divert you away from following the Messengers of Allāh and believing what they say, for he is the chief deceiver and arch-liar. This *Āyah* is like the *Āyah* that appears at the end of *Sūrah Luqmān*:

﴿فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾

﴿let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allāh﴾ (31:33).

Then Allāh tells us of the enmity of Iblīs towards the sons of Ādam:

﴿إِنَّ ٱلشَّيْطَـٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا﴾

﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy.﴾

meaning, 'he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

﴿إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَـٰبِ ٱلسَّعِيرِ﴾

﴿He only invites his followers that they may become the dwellers of the blazing Fire.﴾

means, 'he only wants to misguide you so that you will enter the blazing Fire with him.' This is a manifest enemy, and we ask Allāh, the All-Powerful and Almighty to make us enemies of *Shayṭān* and to make us followers of the Book of Allāh and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the *Āyah*:

﴿وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّـٰلِمِينَ بَدَلًا ﴿٥٠﴾﴾

﴿And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." So they prostrated themselves except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as

[1] Aṭ-Ṭabari 20:438.

protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.› (18:50)

﴿الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝ أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَءَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝﴾

‹*7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.*›

‹*8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allāh is the All-Knower of what they do!*›

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblīs will be the blazing Fire, Allāh then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the *Shayṭān* and disobeyed Ar-Raḥmān. And He tells us that those who believed in Allāh and His Messengers

﴿وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ﴾

‹*and do righteous good deeds, theirs will be forgiveness*›

meaning, from whatever sins they did,

﴿وَأَجْرٌ كَبِيرٌ﴾

‹*and a great reward.*› for the good deeds that they did. Then Allāh says:

﴿أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَءَاهُ حَسَنًا﴾

‹*Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?*›

meaning, 'such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allāh, so what

can you do for him? You cannot help him at all.'

﴿فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴾*Verily, Allāh sends astray whom He wills and guides whom He wills.*﴿ means according to His decree.

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴾*So destroy not yourself in sorrow for them.*﴿

means, do not grieve about that, for Allāh is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allāh says:

﴿إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ﴾

﴾*Truly, Allāh is the All-Knower of what they do!*﴿

﴿وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾ مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾﴾

﴾*9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!*﴿

﴾*10. Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.*﴿

﴾*11. And Allāh did create you from dust, then from Nutfah,*[1] *then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.*﴿

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[1] See volume six, the explanation of *Sūrat Al-Ḥajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13 in volume six.

Evidence of Life after Death

Often Allāh refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of *Sūrat Al-Ḥajj*, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

﴿اهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ﴾

﴾*it is stirred (to life), and it swells and puts forth every lovely kind (of growth)*﴿ (22:5).

So too, when Allāh wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the *Ṣaḥīḥ*:

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبُ الذَّنَبِ، مِنْهُ خُلِقَ وَمِنْهُ يُرَكَّبُ»

«*Every part of the son of Ādam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.*»[1]

Allāh says:

﴿كَذَٰلِكَ النُّشُورُ﴾

﴾*As such (will be) the Resurrection!*﴿ According to the *Ḥadīth* of Abu Razīn: "I said, 'O Messenger of Allāh, how will Allāh bring the dead back to life? What is the sign of that in His creation?' He ﷺ said:

«يَا أَبَا رَزِينٍ! أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمْحِلًا ثُمَّ مَرَرْتَ بِهِ يَهْتَزُّ خَضِرًا»

«*O Abu Razīn, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green?*»

I said, 'Yes.' He ﷺ said:

«فَكَذَلِكَ يُحْيِي اللهُ الْمَوْتَى»

«*Thus will Allāh bring the dead back to life.*»"[2]

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[1] Muslim 4:2271.

[2] Aḥmad 4:12.

Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًاۚ﴾

﴾*Whosoever desires Al-'Izzah then to Allāh belongs all Al-'Izzah.*﴿

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allāh, may He be exalted. This will help him reach his goal, for Allāh is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the *Āyāt*:

﴿ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

﴾*Those who take disbelievers for protectors instead of believers, do they seek Al-'Izzah with them? Verily, then to Allāh belongs all honor, power and glory.*﴿ (4:139)

﴿وَلَا يَحْزُنكَ قَوْلُهُمْۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًاۚ﴾

﴾*And let not their speech grieve you, for all Al-'Izzah belongs to Allāh*﴿ (10:65).

﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ﴾

﴾*But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not*﴿ (63:8).

Mujāhid said:

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ﴾

﴾*Whosoever desires Al-'Izzah*﴿ means, by worshipping idols,

﴿فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴾*then to Allāh belongs Al-'Izzah*﴿.[1]

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴾*Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah.*﴿

means, let him seek honor, power and glory through obeying

[1] Aṭ-Ṭabari 20:443.

Allāh, may He be glorified.[1]

Righteous Deeds ascend to Allāh

﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ﴾

﴾*To Him ascend the good words,*﴿ means, words of remembrance, recitation of Qur'ān, and supplications. This was the view of more than one of the Salaf.

Ibn Jarīr recorded that Al-Mukhāriq bin Sulaym said that "Abdullāh bin Mas'ūd, may Allāh be pleased with him, said to them, "If we tell you a *Ḥadīth*, we will bring you proof of it from the Book of Allāh. When the Muslim servants says, 'Glory and praise be to Allāh, there is no god worthy of worship except Allāh, Allāh is Most Great and blessed be Allāh,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allāh, may He be glorified." Then 'Abdullāh, may Allāh be pleased with him, recited:

﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ﴾

﴾*To Him ascend the good words, and the righteous deeds exalt it*﴿."[2]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«الَّذِينَ يَذْكُرُونَ اللهَ مِنْ جَلَالِ اللهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، يَذْكُرْنَ بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللهِ شَيْءٌ يُذَكِّرُ بِهِ»

«*Those who remember Allāh and glory Allāh by saying, 'Glory be to Allāh, Allāh is most Great, all praise is due to Allāh and Lā ilāha illāllāh, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allāh mentioning him?*»"[3]

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[1] Aṭ-Ṭabari 20 :444.

[2] Aṭ-Ṭabari 20 :444.

[3] Aḥmad 4 :268.

This was also recorded by Ibn Mājah.[1]

﴾وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴿

﴾*and the righteous deeds exalt it*﴿. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "The good word is the remembrance of Allāh, may He be exalted, which is taken up to Allāh, and the righteous deed is the performance of obligatory duties. Whoever remembers Allāh when doing an obligatory duty, his deed carries his remembrance of Allāh and takes it up to Allāh, may He be exalted. Whoever remembers Allāh and does not perform the obligatory duties, his words will be rejected, as will his deed."[2]

﴾وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ﴿

﴾*but those who plot evils,*﴿ Mujāhid, Sa'īd bin Jubayr and Shahr bin Ḥawshab said, "This refers to those who show off by their actions,"[3] i.e., they deceive the people by giving the impression that they are obeying Allāh, when in fact they are hated by Allāh for showing off. Allāh says:

﴾لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ﴿

﴾*theirs will be severe torment. And the plotting of such will perish.*﴿

meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allāh will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allāh).

[1] Ibn Mājah 2:1252.
[2] Aṭ-Ṭabari 20:445.
[3] Aṭ-Ṭabari 20:447.

Allāh is the Creator and Knower of the Unseen

﴿وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ﴾

﴾And Allāh did create you from dust, then from Nuṭfah,﴿

means, He initiated the creation of your father Ādam from dust, then He created his offspring from semen of worthless water.

﴿ثُمَّ جَعَلَكُمْ أَزْوَٰجًا﴾

﴾then He made you pairs.﴿ means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

﴿وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ﴾

﴾And no female conceives or gives birth but with His knowledge.﴿

means, He knows about that and nothing is hidden from Him at all, but,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى
كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

﴾not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ (6:59)

We have already discussed in this respect in the *Āyah*:

﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُۥ
بِمِقْدَارٍ ﴿٨﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾﴾

﴾Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.﴿ (13:8-9).

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ﴾

﴾And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.﴿

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

﴿وَلَا يُنقَصُ مِنْ عُمُرِهِ﴾

﴿*nor is a part cut off from his life,*﴾ Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allāh will not be cut off. It was reported via Al-'Awfi that Ibn 'Abbās said concerning the *Āyah*,

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴿*And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.*﴾

There is no one for whom Allāh has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allāh has decreed a short life but it will end when he reaches the age that has been decreed for him. Allāh says:

﴿وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴿*nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.*﴾

He said, "That is recorded in a Book with Him."[1] This was also the view of Aḍ-Ḍaḥḥāk bin Muzāhim. On the other hand, some of them said, "The phrase

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ﴾

﴿*And no aged man is granted a length of life*﴾

means, what He decrees for him of life, and

﴿وَلَا يُنقَصُ مِنْ عُمُرِهِ﴾

﴿*nor is a part cut off from his life*﴾ means, his time is constantly decreasing. All of this is known to Allāh year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allāh in His Book." This was reported by Ibn Jarīr from Abu Mālik,[2] and was also the view of As-

[1] Aṭ-Ṭabari 20:447.

[2] Aṭ-Ṭabari 20:447.

وَمَا يَسْتَوِي ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا
مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ
حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ
ٱلنَّهَارَ فِي ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ
تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن
تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ
وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ
﴿١٤﴾ ۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ وَٱللَّهُ هُوَ ٱلْغَنِيُّ
ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾
وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن
تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ
إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾

Suddi and 'Aṭā' Al-Khurāsāni.

In the *Tafsīr* of this *Āyah*, An-Nasā'ī recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

«*Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.*»"[1]

It was also recorded by Al-Bukhāri, Muslim and Abu Dāwud.[2]

﴿إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴾*Surely, that is easy for Allāh.*﴿ means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

﴿وَمَا يَسْتَوِي ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾﴾

﴾*12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and*

[1] An-Nasā'ī in *Al-Kubrā* 6:438.

[2] *Fatḥ Al-Bāri* 4:553, Muslim 4:1982, Abu Dāwud 2:321.

bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.﴾

The Blessings and Signs of Allāh

Allāh says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

﴿وَهَٰذَا مِلْحٌ أُجَاجٌ﴾

﴾*and that is salty and bitter.*﴿ means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allāh says:

﴿وَهَٰذَا مِلْحٌ أُجَاجٌ﴾

﴾*and that is salty and bittery.*﴿

Then Allāh says:

﴿وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا﴾

﴾*And from them both you eat fresh tender meat,*﴿ meaning, fish.

﴿وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا﴾

﴾*and derive the ornaments that you wear.*﴿ This is like the *Āyah*:

﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝﴾

﴾*Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny?*﴿ (55:22-23).

﴿وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ﴾

﴾*And you see the ships cleaving,*﴿ means, they travel through it, plowing through the water with their beak-shaped bows. Mujāhid said, "The wind drives the ships, and the wind cannot drive any ships except the big ones.

﴿وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

﴿*that you may seek of His bounty,*﴾ means, through your journeys to engage in trade from one land to another.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*and that you may give thanks.*﴾ means, that you may give thanks to your Lord for subjugating this mighty creation – the sea – to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى
لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ
مِن قِطْمِيرٍ (13) إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ وَيَوْمَ ٱلْقِيَٰمَةِ
يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (14)﴾

﴿*13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qiṭmīr.*﴾

﴿*14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.*﴾

The gods of the Idolators do not even own a *Qiṭmīr*

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ﴾

﴿*And He has subjected the sun and the moon,*﴾

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

﴿كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى﴾

﴾*each runs its course for a term appointed.*﴿ means, until the Day of Resurrection.

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ﴾

﴾*Such is Allāh, your Lord?*﴿ means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

﴿وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ﴾

﴾*And those, whom you invoke or call upon instead of Him,*﴿

means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allāh,'

﴿مَا يَمْلِكُونَ مِن قِطْمِيرٍ﴾

﴾*own not even a Qiṭmīr.*﴿ Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, 'Aṭā', 'Aṭiyah Al-'Awfī, Al-Ḥasan, Qatādah and others said, "This is the thread that is attached to the pit of a date."[1] In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this *Qiṭmīr*. Then Allāh says:

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ﴾

﴾*If you invoke them, they hear not your call;*﴿

means, 'the gods upon whom you call instead of Allāh, do not hear your supplication, because they are inanimate and have no soul in them.'

﴿وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ﴾

﴾*and if (in case) they were to hear, they could not grant it to you.*﴿

means, 'they are not able to do any of the things that you ask them for.'

﴿وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ﴾

[1] Aṭ-Ṭabarī 20:453.

﴾*And on the Day of Resurrection, they will disown your worshipping them*﴿

means, 'they will disown you.' This is like the *Āyāt*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ
غَافِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝﴾

﴾*And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.*﴿ (46:5-6), and

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۝ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ
ضِدًّا ۝﴾

﴾*And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.*﴿ (19:81-82)

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

﴾*And none can inform you like Him Who is the All-Knower.*﴿

means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatādah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."[1]

﴿يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ۝ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ
حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا
الصَّلَاةَ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ ۝﴾

﴾*15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich, Worthy of all praise.*﴿

﴾*16. If He willed, He could destroy you and bring about a new creation.*﴿

﴾*17. And that is not hard for Allāh.*﴿

[1] Aṭ-Ṭabari 20:454.

﴾18. *And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Ṣalāh. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allāh is the Return (of all).*﴿

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection

Allāh tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ﴾

﴾*O mankind! it is you who stand in need of Allāh.*﴿

meaning, they need Him in all that they do, but He has no need of them at all. Allāh says:

﴿وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ﴾

﴾*But Allāh is the Rich, Worthy of all praise.*﴿ meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾

﴾*If He willed, He could destroy you and bring about a new creation.*﴿

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

﴿وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

﴾*And that is not hard for Allāh.*﴿

Allāh's saying:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴾*And no bearer of burdens shall bear another's burden;*﴿

means, on the Day of Resurrection.

سورة فاطر ٤٣٧ الجزء الثاني والعشرون

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ
﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ
إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾ إِنْ
أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ
أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ
الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾
أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا
أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا
وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَارَةً لَنْ تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ
وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا﴾

﴾and if one heavily laden calls another to (bear) his load,﴿

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

﴿لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ﴾

﴾nothing of it will be lifted even though he be near of kin.﴿

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allāh says:

﴿إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَوٰةَ﴾

﴾You can warn only those who fear their Lord unseen and perform the Ṣalāh.﴿

means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

﴿وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ﴾

﴾And he who purifies himself, then he purifies only for the benefit of himself.﴿

means, who does righteous deeds, the benefit of that will come back to him,

﴿وَإِلَى ٱللَّهِ ٱلْمَصِيرُ﴾

﴾*And to Allāh is the Return.*﴿ means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ (١٩) وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ (٢٠) وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ (٢١) وَمَا
يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ (٢٢) إِنْ أَنتَ
إِلَّا نَذِيرٌ (٢٣) إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (٢٤) وَإِن
يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ (٢٥)
ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ ۖ فَكَيْفَ كَانَ نَكِيرِ (٢٦)﴾

﴾*19. Not alike are the blind and the seeing.*﴿

﴾*20. Nor are (depths of) darkness and light.*﴿

﴾*21. Nor are the shade and the sun's heat.*﴿

﴾*22. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.*﴿

﴾*23. You are only a warner.*﴿

﴾*24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.*﴿

﴾*25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.*﴿

﴾*26. Then I took hold of those who disbelieved, and how terrible was My denial!*﴿

The Believer and the Disbeliever are not equal

Allāh says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allāh makes of the believers who are the living, and the disbelievers who are

the dead. This is like the *Āyāt*:

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

﴿*Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men – like him who is in the (depths of) darkness from which he can never come out?*﴾ (6:122),

﴿مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا﴾

﴿*The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared?*﴾ (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

﴿إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ﴾

﴿*Verily, Allāh makes whom He wills to hear,*﴾

means. He guides them to listen to the proof and accept it and adhere it.

﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ﴾

﴿*but you cannot make hear those who are in graves.*﴾

means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

﴿إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾﴾

﴿*You are only a warner*﴾ means, 'all you have to do is to convey the Message and warn them, and Allāh leaves astray whomsoever He wills and guides whomsoever He wills.'

﴿إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا﴾

﴾*Verily, We have sent you with the truth, a bearer of glad tidings and a warner.*﴿

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴾*And there never was a nation but a warner had passed among them.*﴿

means, there was never any nation among the sons of Ādam but Allāh sent warners to them, and left them with no excuse. This is like the *Āyāt*:

﴿إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴾*You are only a warner, and to every people there is a guide*﴿ (13:7).

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ﴾

﴾*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified*﴿ (16:36).

And there are many similar *Āyāt*.

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ﴾

﴾*And if they deny you, those before them also denied. Their Messengers came to them with clear signs,*﴿

means, clear miracles and definitive proofs.

﴿وَبِٱلزُّبُرِ﴾

﴾*and with the Scriptures,*﴿ means, the Books.

﴿وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ﴾

﴾*and with the Book giving light.*﴿ means, clear and obvious.

﴿ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟﴾

﴾*Then I took hold of those who disbelieved,*﴿

means, 'despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

﴿فَكَيْفَ كَانَ نَكِيرِ﴾

﴾*and how terrible was My denial!*﴿ means, 'how great and intense and terrible do you think My punishment was?' And Allāh knows best.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ
بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ
أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾﴾

﴾*27. See you not that Allāh sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharābīb black.*﴿

﴾*28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.*﴿

The Perfect Power of Allāh

Allāh tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another *Āyah* where Allāh says:

﴿وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ
وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾﴾

﴾*And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the*

people who understand.﴾ (13:4)

﴿وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا﴾

﴾*and among the mountains are Judad, white and red, of varying colors*﴿

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn 'Abbās said *Al-Judad* means pathways. This was also the view of Abu Mālik, Al-Ḥasan, Qatādah and As-Suddi. And there are some mountains which are very black. 'Ikrimah said, "*Al-Gharābīb* means mountains which are high and black. This was also the view of Abu Mālik, 'Aṭā' Al-Khurasāni and Qatādah.[1] Ibn Jarīr said, "When the Arabs describe something as being very black, they say *Ghirbīb*."

﴿وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ﴾

﴾*And likewise, men and moving creatures and cattle are of various colors.*﴿

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians. Allāh says in another *Āyah*:

﴿وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾﴾

﴾*and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge*﴿ (30:22).

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allāh, the Best of creators.

Allāh then says:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾

[1] Aṭ-Ṭabari 20:461.

﴾It is only those who have knowledge among His servants that fear Allāh.﴿

meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*:

﴾إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴿

﴾It is only those who have knowledge among His servants that fear Allāh.﴿

those who know that Allāh is able to do all things.[1] Ibn 'Abbās said, "The one among His servants who knows about Ar-Raḥmān, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa'īd bin Jubayr said, "Fear is what stands between you and disobeying Allāh, may He be glorified." Al-Ḥasan Al-Baṣri said, "The knowledgeable person is the one who fears Ar-Raḥmān with regard to the Unseen, who likes that which Allāh wants him to like, and who shuns that which angers Allāh." Then Al-Ḥasan recited:

﴾إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ﴿

﴾It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴿

Sufyān Ath-Thawri narrated from Abu Ḥayyān At-Taymi from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allāh and the command of Allāh, (second) one who knows Allāh but does not know the command of Allāh, and (third) one who knows the command of Allāh but does not know Allah. The one who knows Allāh and the command of Allāh is the one who fears

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[1] Aṭ-Ṭabari 20:462.

Allāh and knows the limits (*Ḥudūd*) and the obligatory duties (*Farā'iḍ*). The one who knows Allāh but does not know the command of Allāh is the one who fears Allāh but does not know the limits (*Ḥudūd*) and the obligatory duties (*Farā'iḍ*). The one who knows the command of Allāh but does not know Allāh is the one who knows the limits (*Hudūd*) and the obligatory duties (*Farā'iḍ*) but does not fear Allāh."

﴿إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَـٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَـٰهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَـٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ
شَكُورٌ ﴿٣٠﴾﴾

﴾29. Verily, those who recite the Book of Allāh, and perform the Ṣalāh, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.﴿

﴾30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.﴿

The Muslims will be the Ones Who gain in the Hereafter

Here Allāh tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allāh has provided for them secretly and openly,

﴿يَرْجُونَ تِجَـٰرَةً لَّن تَبُورَ﴾

﴾they hope for a (sure) trade-gain that will never perish.﴿

means, they hope for a reward from Allāh which will inevitably be theirs. Allāh says:

﴿لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ﴾

﴾That He may pay them their wages in full, and give them (even) more, out of His grace.﴿

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

﴿إِنَّهُۥ غَفُورٌ﴾

وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ
يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ ﴿٣١﴾ ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ
ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم
مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ
ٱلۡفَضۡلُ ٱلۡكَبِيرُ ﴿٣٢﴾ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ
فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ﴿٣٣﴾
وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ
شَكُورٌ ﴿٣٤﴾ ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا
فِيهَا نَصَبٞ وَلَا يَمَسُّنَا فِيهَا لُغُوبٞ ﴿٣٥﴾ وَٱلَّذِينَ كَفَرُواْ لَهُمۡ
نَارُ جَهَنَّمَ لَا يُقۡضَىٰ عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنۡهُم مِّنۡ
عَذَابِهَاۚ كَذَٰلِكَ نَجۡزِي كُلَّ كَفُورٖ ﴿٣٦﴾ وَهُمۡ يَصۡطَرِخُونَ
فِيهَا رَبَّنَآ أَخۡرِجۡنَا نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ
أَوَلَمۡ نُعَمِّرۡكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُۖ
فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾ إِنَّ ٱللَّهَ عَٰلِمُ
غَيۡبِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾

﴾*Verily, He is Oft-Forgiving,*﴿ means, He forgives their sins,

﴾شَكُورٌ﴿

﴾*Most Ready to appreciate.*﴿ means, He appreciates even a little of their good deeds.

﴾وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ ﴿٣١﴾﴿

﴾*31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allāh is indeed All-Aware and All-Seer of His servants.*﴿

The Qur'ān is The true Book of Allāh

﴾وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ﴿

﴾*And what We have revealed to you*﴿ – 'O Muḥammad, of the Book,' i.e., the Qur'ān,

﴾هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ﴿

﴾*it is the (very) truth confirming that which was (revealed) before it.*﴿

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'ān and that it would be sent down from the Lord of the worlds.

﴾إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ﴿

﴿*Verily, Allāh is indeed All-Aware and All-Seer of His servants.*﴾

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muḥammad ﷺ is higher than that of all the others, may the blessings and peace of Allāh be upon them all.

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَـٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾﴾

﴿*32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That - that is indeed a great grace.*﴾

The Inheritance of the Qur'ān is of three kinds

Allāh says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this *Ummah*, who are divided into three types.'
Allāh says:

﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ﴾

﴿*Then of them are some who wrong themselves,*﴾

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُم مُّقْتَصِدٌ﴾

﴿*and of them are some who follow a middle course,*﴾

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ﴾

﴿*and of them are some who are, by Allāh's leave, foremost in good deeds.*﴾

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*:

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا﴾

﴾Then We gave the Book as inheritance to such of Our servants whom We chose.﴿

"This refers to the *Ummah* of Muḥammad ﷺ. Allāh caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account."[1] Abu Al-Qāsim Aṭ-Ṭabarāni reported from Ibn 'Abbās that the Messenger of Allāh ﷺ said one day:

«شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي»

«My intercession will be for those among my Ummah who commit major sins.»"

Ibn 'Abbās, may Allāh be pleased with him, said, "Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allāh; and those who wrong themselves and *Ashāb Al-A'rāf*[2] will enter Paradise by the intercession of Muḥammad ﷺ."[3]

It was also reported from a number of the Salaf that those among this *Ummah* who wrong themselves are still among those whom Allāh has chosen, even though they are imperfect and fell short [by not adhering to the straight path]. Others said that those who wrong themselves are not part of this *Ummah* and are not among those whom Allāh has chosen and who inherited the Book. The correct view is that they are also part of this *Ummah*.

[1] Aṭ-Ṭabari 20:465.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:46].

[3] Aṭ-Ṭabarāni 11:189.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imām Aḥmad, may Allāh have mercy on him, recorded that Qays bin Kathīr said, "One of the people of Al-Madīnah came to Abu Ad-Dardā', may Allāh be pleased with him, when he was in Damascus. [Abu Ad-Dardā'] said, 'What brought you here, my brother?' He said, 'A *Ḥadīth* which I heard that you narrate from the Messenger of Allāh ﷺ.' He said, 'Have you come for trade?' He said, 'No.' He said, 'Have you come for any other reason?' He said, 'No.' He said, 'Have you come only to seek this *Ḥadīth*?' He said, 'Yes.' He, may Allāh be pleased with him said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ»

«*Whoever follows a path to seek knowledge, Allāh will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinārs and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.*»'"[1]

It was also reported by Abu Dāwud, At-Tirmidhi and Ibn Mājah.[2]

﴿جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَحَلَّنَا دَارَ

[1] Aḥmad 5:196.

[2] Abu Dāwud 4:157, *Tuḥfat Al-Aḥwadhi* 7:450, Ibn Mājah 1:81.

﴿ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾﴾

﴾33. 'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.﴿

﴾34. And they will say: "All praise and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate."﴿

﴾35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."﴿

Allāh tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allāh.

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا﴾

﴾therein will they be adorned with bracelets of gold and pearls,﴿

It was recorded in the *Ṣaḥīḥ* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

«The ornaments of the believer will reach as far as his Wuḍū'.»[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴾and their garments therein will be of silk.﴿

For this reason it is forbidden for them (the males) in this world, but Allāh will permit it for them in the Hereafter. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«Whoever wears silk in this world, will not wear it in the Hereafter.»[2]

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[1] Muslim 1:219.

[2] *Fatḥ Al-Bārī* 10:296. This applies only to males.

And he ﷺ said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

«*It is for them in this world, and for you in the Hereafter.*»[1]

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ﴾

﴾*And they will say: "All the praises and thanks be to Allāh, Who has removed from us (all) grief..."*﴿

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn 'Abbās, may Allāh be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

﴿ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ﴾

﴾*Who, out of His grace, has lodged us in a home that will last forever,*﴿

means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

«*None of you will enter Paradise by virtue of his good deeds.*»

They said, "Not even you, O Messenger of Allāh?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللهُ تَعَالَى بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«*Not even me, unless Allāh encompasses me with His mercy and grace.*»[2]

﴿لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

﴾*where toil will touch us not nor weariness will touch us.*﴿

means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that

[1] *Fatḥ Al-Bāri* 10:296.

[2] *Fatḥ Al-Bāri* 10:132.

neither their bodies nor their souls will become exhausted; and Allāh knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allāh says:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴾*Eat and drink at ease for that which you have sent on before you in days past!*﴿ (69:24)

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا
كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي
كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ
مِن نَّصِيرٍ ﴿٣٧﴾﴾

﴾*36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !*﴿

﴾*37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."*﴿

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allāh now starts to tell us what the state of doomed will be. He says:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا﴾

﴾*But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die*﴿

This is like the *Āyah*:

﴿لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾﴾

﴾*Wherein he will neither die nor live*﴿ (20:74).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ»

«*As for the people of Hell who will dwell therein, they will neither live nor die there.*»[1]

And Allāh says:

﴿وَنَادَوْا يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّـٰكِثُونَ ۝٧٧﴾

﴾*And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."*﴿ (43:77).

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allāh says:

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

﴾*Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.*﴿

This is like the *Āyāt*:

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ۝٧٤ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۝٧٥﴾

﴾*Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.*﴿ (43:74-75).

﴿كُلَّمَا خَبَتْ زِدْنَـٰهُمْ سَعِيرًا ۝٩٧﴾

﴾*whenever it abates, We shall increase for them the fierceness of the Fire*﴿ (17:97), and

﴿فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝٣٠﴾

﴾*So taste you. No increase shall We give you, except in torment.*﴿ (78:30).

Then Allāh says:

﴿كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ﴾

[1] Muslim 1:172.

﴾Thus do We requite every disbeliever!﴿

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا﴾

﴾Therein they will cry﴿ means, they will call out in the Fire, beseeching Allāh with their voices:

﴿رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ﴾

﴾"Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do."﴿

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allāh, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the *Āyah* where Allāh tells us that they will say:

﴿فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ۝ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟﴾

﴾Then is there any way to get out (of the Fire). (It will be said): "This is because, when Allāh Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!﴿ (40:11,12)

i.e., 'there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.' Allāh says here:

﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ﴾

﴾Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴿

meaning, 'did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes?'

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَيْهِ، لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَيْهِ»

«Allāh has left no excuse for the person who lives to be sixty or seventy years old; Allāh has left no excuse for him; Allāh has left no excuse for him.»[1]

Imām Al-Bukhāri also recorded, in the Book of *Riqāq* in his *Ṣaḥīḥ*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَعْذَرَ اللهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ أَخَّرَ عُمْرَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً»

«Allāh has left no excuse for a man who reaches the age of sixty.»"[2]

Ibn Jarīr recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ عَمَّرَهُ اللهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ إِلَيْهِ فِي الْعُمْرِ»

«Whoever is granted a long life until the age of sixty, Allāh has left no excuse for him.»"[3]

This was also recorded by Imām Aḥmad and An-Nasā'ī in *Ar-Riqāq*.[4] Because this is the age at which Allāh removes any excuse from His servants, this is the usual age of people in this *Ummah*, as was reported in the *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِكَ»

«The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.»"

This was also recorded by At-Tirmidhi and Ibn Mājah in the Book of *Zuhd* [of his *Sunan*].[5]

﴿وَجَآءَكُمُ ٱلنَّذِيرُ﴾

[1] Aḥmad 2:275.
[2] *Fatḥ Al-Bāri* 11:243.
[3] Aṭ-Ṭabari 20:478.
[4] Aḥmad 2:417, *Tuḥfat Al-Ashraf* 9:472.
[5] At-Tirmdhi no. 3550, Ibn Mājah no. 4236.

﴾*And the warner came to you.*﴿ It was reported that Ibn 'Abbās, may Allāh be pleased with him, 'Ikrimah, Abu Ja'far Al-Bāqir, may Allāh be pleased with him, Qatādah and Sufyān bin 'Uyaynah said, "This means grey hair."[1] As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said, "This means the Messenger of Allāh ﷺ" and Ibn Zayd recited,

﴿هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾﴾

﴾*This is a warner of the (series of) warners of old.*﴿ (53:56).[2]

This is the correct view according to Shaybān who narrated that Qatādah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them."[3] This is also the view favored by Ibn Jarīr, and it is the apparent meaning of the *Āyah*:

﴿وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾﴾

﴾*And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.*﴿(43:77-78)

meaning: 'We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allāh says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴾*And We never punish until We have sent a Messenger*﴿ (17:15).

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾﴾

﴾*Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything; you are only in great error'."*﴿ (67:8-9).

﴿فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ﴾

[1] Al-Baghawi 3:573.
[2] Aṭ-Ṭabari 20:478.
[3] *Ad-Durr Al-Manthūr* 7:32.

﴾*So taste you. For the wrongdoers there is no helper.*﴿ means, 'taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

﴿إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾ هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾﴾

الجزء الثاني والعشرون ٤٣٩ سورة فاطر

هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا
يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ
كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن
دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ
بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾ ۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن
جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ
وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ
ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا
﴿٤٣﴾ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ
فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

﴾*38. Verily, Allāh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.*﴿

﴾*39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.*﴿

Here Allāh tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allāh says:

﴿هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ﴾

﴾*He it is Who has made you successors generations after generations in the earth,*﴿

meaning, all people succeed one another, generation after generation. This is like the *Āyah*:

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

﴾*and makes you inheritors of the earth, generations after generations*﴿ (27:62).

﴿فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ﴾

﴾*so whosoever disbelieves, on him will be his disbelief.*﴿

means, he and no one else will have to bear the consequences of that.

﴿وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا﴾

﴾*And the disbelief of the disbelievers adds nothing but hatred of their Lord.*﴿

means, the longer they persist in their disbelief, the more Allāh hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

﴿قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى
ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا
غُرُورًا ﴿٤٠﴾ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ
بَعْدِهِۦٓ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾﴾

﴾*40. Say: "Have you considered your partners whom you call upon besides Allāh? Show Me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the wrongdoers promise one another nothing but delusions."*﴿

﴾*41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move*

away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.﴾

The Helplessness of the false gods and the Power of Allāh

Allāh tells His Messenger ﷺ to say to the idolators:

﴿أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ﴾

﴾*Have you considered your partners whom you call upon besides Allāh?*﴿

the idols and rivals.

﴿أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ﴾

﴾*Show Me what they have created of the earth. Or have they any share in the heavens?*﴿

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

﴿أَمْ ءَاتَيْنَـٰهُمْ كِتَـٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ﴾

﴾*Or have We given them a Book, so that they act on clear proof therefrom?*﴿

meaning, 'have We revealed to them a Book on which they base their *Shirk* and disbelief?' This is not the case at all.

﴿بَلْ إِن يَعِدُ ٱلظَّـٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا﴾

﴾*Nay, the wrongdoers promise one another nothing but delusions.*﴿

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allāh tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾

﴾*Verily, Allāh grasps the heavens and the earth lest they should move away from their places,*﴿

means, lest they should shift from where they are. This is like the *Āyat*:

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴾He withholds the heaven from falling on the earth except by His leave﴿ (22:65), and

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

﴾And among His signs is that the heaven and the earth stand by His command﴿ (30:25).

﴿وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ﴾

﴾and if they were to move away from their places, there is not one that could grasp them after Him.﴿

means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

﴿إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾

﴾Truly, He is Ever Most Forbearing, Oft-Forgiving.﴿

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ
نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا
بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ
تَحْوِيلًا ﴿٤٣﴾﴾

﴾42. And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).﴿

﴾43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So, no change will you find in Allāh's Sunnah, and no turning off will you find in Allāh's Sunnah.﴿

They longed for a Warner to come, but when He came, They disbelieved in Him

Allāh tells us how Quraysh and the Arabs swore by Allāh their most binding oath before the Messenger ﷺ came to them,

﴿لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ﴾

﴿that if a warner came to them, they would be more guided than any of the nations;﴾

i.e., than any of the nations to whom Messengers had been sent. This was the view of Aḍ-Ḍaḥḥāk and others. This is like the *Āyāt*:

﴿أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ۝١٥٦ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا﴾

﴿Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom?﴾ (6:156-157)

﴿وَإِن كَانُوا۟ لَيَقُولُونَ ۝١٦٧ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ۝١٦٨ لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ۝١٦٩ فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ۝١٧٠﴾

﴿And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allāh!" But they disbelieve therein, so they will come to know!﴾ (37:167-170)

Allāh says:

﴿فَلَمَّا جَآءَهُمْ نَذِيرٌ﴾

﴿yet when a warner came to them,﴾ – meaning, Muḥammad ﷺ with the Book revealed to him, i.e., the Clear Qur'ān,

﴿مَّا زَادَهُمْ إِلَّا نُفُورًا﴾

﴿it increased in them nothing but flight (from the truth).﴾

means, they only increased in their disbelief. Then Allāh explains this further:

﴿ٱسْتِكْبَارًا فِى ٱلْأَرْضِ﴾

﴿*(They took to flight because of their) arrogance in the land*﴾ means, they were too arrogant to follow the signs of Allāh.

﴿وَمَكْرَ ٱلسَّيِّئِ﴾

﴿*and their plotting of evil.*﴾ means, they plotted to prevent people from following the path of Allāh.

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ﴾

﴿*But the evil plot encompasses only him who makes it.*﴾ means, the evil consequences of that will come back upon them and not on others.

﴿فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ﴾

﴿*Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old?*﴾

meaning, the punishment of Allāh for disbelieving in His Messengers and going against His command.

﴿وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا﴾

﴿*and no turning off will you find in Allāh's Sunnah.*﴾ means, it does not change or alter, and this is what happens to every disbeliever.

﴿وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا﴾

﴿*and no turning off will you find in Allāh's Sunnah.*﴾ means,

﴿وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ﴾

﴿*But when Allāh wills a people's punishment, there can be no turning back of it*﴾ (13:11).

This means, no one can remove that from them or ward it off from them. And Allāh knows best.

﴿أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ
ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ
ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَـٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ
ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى
فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾

ترتيبها ٣٦ — سُورَةُ يسٓ — آياتها ٨٣

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّآ
أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى
ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَآءٌ
عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ
مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ
مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾ ﴾

﴿44. Have they not traveled in the land, and seen what was the end of those before them – though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.﴾

﴿45. And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His servants.﴾

Remember the Bad Consequences of disbelieving in the Prophets

Allāh says: 'say, O Muḥammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allāh destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allāh when the command of the Lord came. Nothing is impossible for

Him when He wants it to happen in the heavens or on earth.'

﴿إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا﴾

﴾*Verily, He is All-Knowing, All-Able.*﴿ means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment

Then Allāh says:

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴾

﴾*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;*﴿

meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Saʿīd bin Jubayr and As-Suddi commented on the *Āyah*:

﴿مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴾

﴾*He would not leave a moving creature on the surface of the earth;*﴿

"This means, He would have stopped sending rain to them, and all the animals would have died as a result."

﴿وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴾*but He gives them respite to an appointed term,*﴿

means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

﴿فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا﴾

﴾*and when their term comes, then verily, Allāh is Ever All-Seer of His servants.*﴿

This is the end of the *Tafsīr* of *Sūrah Fāṭir*. All praise and gratitude is due to Allāh.

The *Tafsīr* of *Sūrah Yā Sīn* (Chapter - 36)

Which was revealed in Makkah

The Virtues of *Sūrah Yā Sīn*

Al-Hāfiẓ Abu Ya'lā recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يٰس فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حٰمٓ الَّتِي يُذْكَرُ فِيهَا الدُّخَانُ أَصْبَحَ مَغْفُورًا لَهُ»

«Whoever recites Yā Sīn in the night, will wake up forgiven, and whoever recites Ḥa Mīm in which Ad-Dukhān (the Smoke) is mentioned, will wake up forgiven.»

Its chain of narration is good (*Jayyid*).[1]

Ibn Hibbān recorded in his *Ṣaḥīḥ* that Jundub bin 'Abdullāh, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يٰس فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ عَزَّ وَجَلَّ غُفِرَ لَهُ»

«Whoever recites Yā Sīn in the night, seeking the Face of Allāh, will be forgiven.»[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يسٓ ۝١ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ۝٢ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ۝٣ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٤ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ۝٥ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ۝٦ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝٧﴾

[1] *Musnad Abi Ya'lā*, 11:93. These two narrations are not authentic. As for Ibn Kathīr saying that the chain from Abu Hurayrah is good, it is narrated by him from Al-Ḥasan, which is a link that is not verified by the scholars of *Ḥadīth*. So Ibn Ḥajar (*At-Taqrīb*) said, "Al-Ḥasan did not hear from Abu Hurayrah." Perhaps Ibn Kathīr was of the opinion that it was possible that he did.

[2] Ibn Ḥibbān 4:121.

﴾1. *Yā Sīn.*﴿

﴾2. *By the Qur'ān, full of wisdom,*﴿

﴾3. *Truly, you are one of the Messengers,*﴿

﴾4. *On the straight path.*﴿

﴾5. *Sent down by the Almighty, the Most Merciful,*﴿

﴾6. *In order that you may warn a people whose forefathers were not warned, so they are heedless.*﴿

﴾7. *Indeed the Word has proved true against most of them, so they will not believe.*﴿

The Messenger ﷺ was sent as a Warner

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah.*

﴿وَٱلْقُرْءَانِ ٱلْحَكِيمِ ۝٢﴾

﴾*By the Qur'ān, full of wisdom*﴿ means, *Al-Muḥkam* (perfect) which falsehood cannot come to from before it or behind it.[1]

﴿إِنَّكَ﴾

﴾*Truly, you*﴿ means, O Muḥammad,

﴿لَمِنَ ٱلْمُرْسَلِينَ ۝٣ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٤﴾

﴾*are one of the Messengers, on the straight path.*﴿

means, following a straight methodology and religion, and an upright Law.

﴿تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ۝٥﴾

﴾*Sent down by the Almighty, the Most Merciful.*﴿

means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the *Āyah*:

﴿وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٥٢ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ۝٥٣﴾

﴾*And verily, you are indeed guiding (mankind) to the straight*

[1] See *Sūrah Fuṣṣilat* 41:42.

path. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allāh all matters return.﴿ (42:52-53).

﴿لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ﴿٦﴾﴾

﴾*In order that you may warn a people whose forefathers were not warned, so they are heedless.*﴿

This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the *Āyāt* and *Mutawātir Ḥadīths* which state that the mission of the Prophet ﷺ is universal, when we discussed the meaning of the *Āyah*:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴿ (7:158).

﴿لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ﴾

﴾*Indeed the Word has proved true against most of them,*﴿

Ibn Jarīr said, "The punishment has become inevitable for most of them, because Allāh has decreed in the Mother of the Book (*Al-Lawḥ Al-Maḥfūẓ*) that they will not believe.

﴿فَهُمْ لَا يُؤْمِنُونَ﴾

﴾*so they will not believe.*﴿ in Allāh, or in His Messengers.[1]

﴿إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ
سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ﴿٩﴾ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ﴿١١﴾ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ
فِىٓ إِمَامٍ مُّبِينٍ﴿١٢﴾﴾

﴾*8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.*﴿

﴾*9. And We have put a barrier before them, and a barrier*

[1] Aṭ-Ṭabari 20:492.

behind them, and We have covered them up, so that they cannot see.﴾

﴿*10. It is the same to them whether you warn them or you warn them not, they will not believe.*﴾

﴿*11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.*﴾

﴿*12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imām Mubīn (a Clear Book).*﴾

The State of Those Who are decreed to be among the Doomed

Allāh says: 'In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allāh says:

﴿فَهُم مُّقْمَحُونَ﴾

﴿*so that their heads are raised up.*﴾ Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, concerning the *Āyah*:

﴿إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝٨﴾

﴿*Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.*﴾

This is like the *Āyah*:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

﴿*And let not your hand be tied (like a miser) to your neck*﴾(17:29).

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.[1]

[1] Aṭ-Ṭabari 20:494.

﴿فَهُم مُّقْمَحُونَ﴾

﴾so that their heads are raised up.﴿ according to Mujāhid it means their heads are raised, and their hands are placed over their mouths,[1] so they are restrained from doing anything good.

﴿وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا﴾

﴾And We have put a barrier before them,﴿ Mujāhid said, "Between them and the truth."

﴿وَمِنْ خَلْفِهِمْ سَدًّا﴾

﴾and a barrier behind them,﴿ Mujāhid said, "Between them and the truth, so they are confused."[2] Qatādah said, "They move from one form of misguidance to another."[3]

﴿فَأَغْشَيْنَـٰهُمْ﴾

﴾and We have covered them up,﴿ means, 'We have blinded their eyes to the truth.'

﴿فَهُمْ لَا يُبْصِرُونَ﴾

﴾so that they cannot see.﴿ means, they cannot benefit from goodness or be guided to it. Ibn Jarīr said, "It was narrated from Ibn 'Abbās, may Allāh be pleased with him, that he used to recite "*Fa a'shaynāhum*" [instead of *Fa'aghshaynāhum*], from *Al-'Ashā* (weakness of the sight, blindness), which is a complaint of the eye."[4]

'Abdur-Raḥmān bin Zayd bin Aslam said, "Allāh placed this barrier between them and *Islām* and *Īmān*, so that they will never reach it," and he recited:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ۝٩٧﴾

﴾*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.*﴿ (10:96-97).

[1] Aṭ-Ṭabari 20:494.
[2] Aṭ-Ṭabari 20:495.
[3] Aṭ-Ṭabari 20:495.
[4] Aṭ-Ṭabari 20:496.

Then he said, "Whoever has been prevented by Allāh, will never be able."[1]

'Ikrimah said, "Abu Jahl said, 'If I see Muḥammad, I will do such and such.' Then Allāh revealed:

﴿إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا﴾

﴾*Verily, We have put on their necks iron collars...*﴿ up to:

﴿فَهُمْ لَا يُبْصِرُونَ﴾

﴾*so that they cannot see.*﴿"

He said, "They used to say, 'Here is Muḥammad,' and he would say, 'Where is he? Where is he?' And he would not be able to see him." Ibn Jarīr also recorded this.[2]

﴿وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾﴾

﴾*It is the same to them whether you warn them or you warn them not, they will not believe.*﴿

means, Allāh has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of *Sūrat Al-Baqarah*,[3] and Allāh also says:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴾*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.*﴿(10:96-97).

﴿إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ﴾

﴾*You can only warn him who follows the Reminder,*﴿

means, 'only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'ān.

﴿وَخَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ﴾

﴾*and fears the Most Gracious unseen.*﴿ means, even when no one

[1] Aṭ-Ṭabari 20:495.

[2] Ibid. 'Ikrimah (the freed slave) was not a witness to such events.

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* [2:6].

sees him except Allāh, may He be blessed and exalted, he knows that Allāh is watching him and sees what he does.

﴿فَبَشِّرْهُ بِمَغْفِرَةٍ﴾

﴿*Bear you to such one the glad tidings of forgiveness,*﴾ i.e., of his sins,

﴿وَأَجْرٍ كَرِيمٍ﴾

﴿*and a generous reward.*﴾ means, one that is vast and great and beautiful. This is like the *Āyah*:

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾﴾

﴿*Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.*﴾ (67:12).

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ﴾

﴿*Verily, We give life to the dead,*﴾ means, on the Day of Resurrection. This also indicates that Allāh gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allāh says after mentioning hardness of the heart:

﴿اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

﴿*Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, that you may understand.*﴾ (57:17)

﴿وَنَكْتُبُ مَا قَدَّمُوا﴾

﴿*and We record that which they send before (them),*﴾ means, their deeds.

﴿وَآثَارَهُمْ﴾

﴿*and their traces*﴾ means, 'We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the *Ḥadīth*:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا

وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا»

«*Whoever starts (or sets an example of) something good in Islām, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islām, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.*»

This was recorded by Muslim from Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him in which is detailed a story of the people from the Muḍar tribe, who were wearing woollen rags.[1] Ibn Abi Ḥātim recorded this *Ḥadīth* in full from Jarīr bin 'Abdullāh, may Allāh be pleased with him. In it the Prophet ﷺ then recited:

﴿وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَـٰرَهُمْ﴾

﴿*and We record that which they send before (them), and their traces*﴾

Muslim also recorded it with a different chain of narration.[2]

There is also another *Ḥadīth* recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

«*When the son of Ādam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.* »"[3]

Sufyān Ath-Thawri reported that Abu Sa'īd said, "I heard Mujāhid say concerning the *Āyah*:

[1] Muslim 2:704.

[2] Muslim 2:706. See no. 2353 in the Book of *Zakāh*, which is the chain of narrators Ibn Kathīr is referring to. The *Āyah* in question is recited in the *Ḥadīth* recorded by Ibn Abi Ḥātim in explanation of this *Āyah*, not the version of Muslim.

[3] Muslim 3:1255.

﴿إِنَّا نَحْنُ نُحْيِ الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾

﴾*Verily, We give life to the dead, and We record that which they send before (them), and their traces*﴿

'What they left behind of misguidance.' "

Ibn Abi Najīḥ and others said, narrating from Mujāhid:

﴿مَا قَدَّمُوا﴾

﴾*that which they send before (them),*﴿ "Their deeds."

﴿وَآثَارَهُمْ﴾

﴾*and their traces*﴿. He said, "Their footsteps."[1] This was also the view of Al-Ḥasan and Qatādah.

﴿وَآثَارَهُمْ﴾

﴾*and their traces*﴿ means their footsteps.[2]

Qatādah said, "If Allāh were to have neglected anything with regard to you, O son of Ādam, He would have neglected what the wind could remove of these footsteps."[3] But He takes into account the footsteps of the son of Ādam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allāh or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allāh, let him do that.

Imām Aḥmad recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said, "There was an empty area around the *Masjid*, and Banu Salamah wanted to move to be closer to the *Masjid*. When the Messenger of Allāh ﷺ heard about that, he said to them:

«إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟»

«*I have heard that you want to move close to the Masjid.*»

They said, 'Yes, O Messenger of Allāh, that is what we want.' He ﷺ said:

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[1] Aṭ-Ṭabari 20:497.

[2] Aṭ-Ṭabari 20:499.

[3] Aṭ-Ṭabari 20:499.

«يَا بَنِي سَلِمَةَ! دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ»

«O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.»"[1]

This was also recorded by Muslim from Jābir, may Allāh be pleased with him.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said, "A man died in Al-Madīnah and the Prophet ﷺ prayed over him, and said,

«يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ»

«Would that he had died somewhere other than in his place of birth!»

A man among the people said, 'Why, O Messenger of Allāh?' The Messenger of Allāh ﷺ said:

«إِنَّ الرَّجُلَ إِذَا تُوُفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ»

«When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.»"[3]

It was also recorded by An-Nasā'ī and Ibn Mājah.[4]

Ibn Jarīr narrated that Thābit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, 'I walked with Zayd bin Thābit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down?' "[5]

There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are

[1] Aḥmad 3:332.
[2] Muslim 1:462.
[3] Aḥmad 2:177.
[4] An-Nasā'ī 4:7, Ibn Mājah 1:515.
[5] Aṭ-Ṭabari 20:498.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ الْقَرْيَةِ إِذْ جَآءَهَا الْمُرْسَلُونَ ﴿١٣﴾
إِذْ أَرْسَلْنَآ إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا إِنَّآ
إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ
الرَّحْمَٰنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّآ
إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَآ إِلَّا الْبَلَٰغُ الْمُبِينُ ﴿١٧﴾
قَالُوٓا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم
مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَٰٓئِرُكُم مَّعَكُمْ أَئِن ذُكِّرْتُم
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَآءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
يَسْعَىٰ قَالَ يَٰقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَن
لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَآ أَعْبُدُ الَّذِي
فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن
يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَٰعَتُهُمْ شَيْـًٔا وَلَا
يُنقِذُونِ ﴿٢٣﴾ إِنِّيٓ إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ إِنِّيٓ ءَامَنتُ
بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِي
يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

more likely to be recorded. And Allāh knows best.

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَٰهُ فِيٓ إِمَامٍ مُّبِينٍ﴾

﴾*and all things We have recorded with numbers (as a record) in Imām Mubīn (a Clear Book).*﴿ means, everything that exists is precisely dictated in a record in *Al-Lawḥ Al-Maḥfūẓ*. *Al-Imām Al-Mubīn* here refers to the source of all records. This was the view of Mujāhid, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.[1] Similarly, Allāh also says:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَٰمِهِمْ﴾

﴾*(And remember) the Day when We shall call together all human beings with their (respective) Imām (record of good and bad deeds)*﴿ (17:71).

meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the *Āyāt*:

﴿وَوُضِعَ الْكِتَٰبُ وَجِاْيٓءَ بِالنَّبِيِّـۧنَ وَالشُّهَدَآءِ﴾

﴾*and the Book will be placed (open), and the Prophets and the witnesses will be brought forward*﴿ (39:69), and

﴿وَوُضِعَ الْكِتَٰبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا الْكِتَٰبِ لَا

[1] Aṭ-Ṭabari 20:499.

يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴾And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴿ (18:49).

﴿وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَٰنُ مِن
شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ
الْمُبِينُ ﴿١٧﴾﴾

﴾13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.﴿

﴾14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."﴿

﴾15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies."﴿

﴾16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,"﴿

﴾17. "And our duty is only to convey plainly."﴿

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allāh says, 'O Muḥammad, tell your people who disbelieve in you,'

﴿مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾

﴾a similitude; the Dwellers of the Town, when there came Messengers to them.﴿

In the reports that he transmitted from Ibn 'Abbās, Ka'b Al-Aḥbār and Wahb bin Munabbih - Ibn Isḥāq reported that it was the city of Antioch, in which there was a king called

Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allāh sent to him three Messengers, whose names were Ṣādiq, Ṣadūq and Shalūm, and he disbelieved in them.[1] It was also narrated from Buraydah bin Al-Ḥusayb, 'Ikrimah, Qatādah and Az-Zuhri that it was Antioch.[2] Some of the Imāms were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allāh wills.

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا﴾

﴾*When We sent to them two Messengers, they denied them both;*﴿

means, they hastened to disbelieve in them.

﴿فَعَزَّزْنَا بِثَالِثٍ﴾

﴾*so We reinforced them with a third,*﴿ means, 'We supported and strengthened them with a third Messenger.' Ibn Jurayj narrated from Wahb bin Sulaymān, from Shu'ayb Al-Jabā'i, "The names of the first two Messengers were Sham'ūn and Yuḥānnā, and the name of the third was Būlus, and the city was Antioch (Antākiyah).

﴿فَقَالُوا﴾

﴾*and they said*﴿ means, to the people of that city,

﴿إِنَّا إِلَيْكُم مُّرْسَلُونَ﴾

﴾*Verily, we have been sent to you as Messengers.*﴿

meaning, 'from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-'Āliyah. Qatādah bin Di'āmah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

﴿قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

﴾*They said: "You are only human beings like ourselves..."*﴿

means, 'so how could you receive revelation when you are

[1] Aṭ-Ṭabari 20:500.

[2] Aṭ-Ṭabari 20:500.

human beings and we are human beings, so why do we not receive revelation like you? If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allāh has told us in the *Āyah*:

﴿ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأۡتِيهِمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا﴾

﴿*That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"*﴾ (64:6)

meaning that they were amazed by that and they denied it. And Allāh says:

﴿قَالُوٓاْ إِنۡ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعۡبُدُ ءَابَآؤُنَا فَأۡتُونَا بِسُلۡطَٰنٖ مُّبِينٖ ۝١٠﴾

﴿*They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."*﴾ (14:10).

And Allāh tells us that they said:

﴿وَلَئِنۡ أَطَعۡتُم بَشَرٗا مِّثۡلَكُمۡ إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ ۝٣٤﴾

﴿*"If you were to obey a human being like yourselves, then verily, you indeed would be losers."*﴾ (23:34).

And Allāh says:

﴿وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ إِذۡ جَآءَهُمُ ٱلۡهُدَىٰٓ إِلَّآ أَن قَالُوٓاْ أَبَعَثَ ٱللَّهُ بَشَرٗا رَّسُولٗا ۝٩٤﴾

﴿*And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"*﴾ (17:94).

These people said:

﴿مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ ۝١٥ قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ ۝١٦﴾

﴿*You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you."*﴾

This means that the three Messengers answered them saying: "Allāh knows that we are His Messengers to you. If we were

lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the *Āyah*:

﴿قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾﴾

﴾*Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.*﴿ (29:52)

﴿وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾﴾

﴾*And our duty is only to convey plainly.*﴿

means, 'all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allāh knows best.

﴿قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾﴾

﴾*18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us."*﴿

﴾*19. They (Messengers) said: "Your evil omens be with you! Because you are admonished? Nay, but you are a people mischievous."*﴿

Then the people of the city said to them,

﴿إِنَّا تَطَيَّرْنَا بِكُمْ﴾

﴾*For us, we see an evil omen from you;*﴿ meaning, 'we do not see in your faces any sign of good for our lives.' Qatādah said, "They were saying, 'if something bad befalls us, it will be because of you.' "[1] Mujāhid said, "They were saying: People like you never enter a town, but its people are punished."

[1] Aṭ-Ṭabari 20:502.

﴿لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ﴾

﴿*if you cease not, we will surely stone you,*﴾ Qatādah said, "By throwing stones at you."[1]

﴿وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾

﴿*and a painful torment will touch you from us.*﴾

means, a severe punishment. Their Messengers said to them:

﴿طَٰٓئِرُكُم مَّعَكُمْ﴾

﴿*Your evil omens be with you!*﴾ meaning, 'they are thrown back at you.' This is like the *Āyah* where Allāh describes the people of Fir'awn:

﴿فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ﴾

﴿*But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him. Be informed! Verily, their evil omens are with Allāh*﴾ (7:131).

And the people of Ṣāliḥ said:

﴿ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ﴾

﴿*"We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh."*﴾ (27:47)

And Allāh said:

﴿وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾

﴿*And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?*﴾ (4:78)

﴿أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ﴾

﴿*(Do you call it "evil omen") because you are admonished?*

[1] Aṭ-Ṭabari 20:502.

Nay, but you are a people mischievous.﴾

means, 'because of us, because we admonished you and told you to worship Allāh Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatādah said, "This means, 'Because we reminded you about Allāh, you saw an evil omen in us. Nay, but you are a mischievous people'."[1]

﴿وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ۝٢٠ ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ۝٢١ وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ۝٢٢ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ۝٢٣ إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ۝٢٤ إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ۝٢٥﴾

﴾*20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers."*﴾

﴾*21. "Obey those who ask no wages of you, and who are rightly guided."*﴾

﴾*22. "And why should I not worship Him Who has created me and to Whom you shall be returned."*﴾

﴾*23. "Shall I take besides Him gods? If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me."*﴾

﴾*24. "Then verily, I should be in plain error."*﴾

﴾*25. "Verily, I have believed in your Lord, so listen to me!"*﴾

Quoting what reached him from Ibn 'Abbās, Ka'b Al-Aḥbār and Wahb bin Munabbih – Ibn Isḥāq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Ḥabīb, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his *Fitrah* (natural inclination) was sound."[2] Shabīb bin Bishr said, narrating from 'Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him, that the name of the man mentioned in *Yā Sīn* was Ḥabīb An-Najjār,

[1] Aṭ-Ṭabari 20:504.

[2] Aṭ-Ṭabari 20:504.

and he was killed by his people.

﴿قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ﴾

﴾He said: "O my people! Obey the Messengers."﴿

– he urged his people to follow the Messengers who had come to them.

﴿ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا﴾

﴾Obey those who ask no wages of you,﴿ means, 'for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allāh Alone with no partner or associate.'

﴿وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى﴾

﴾And why should I not worship Him Who has created me﴿

means, 'and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate?'

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

﴾and to Whom you shall be returned.﴿ means, 'on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

﴿ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً﴾

﴾Shall I take besides Him gods?﴿ This is a rhetorical question intended to rebuke and chastise.

﴿إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ﴾

﴾If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.﴿

means, 'these gods whom you worship instead of Him possess no power whatsoever, if Allāh wills me some harm,'

﴿فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ﴾

﴾none can remove it but He﴿ (6:17). These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

﴿إِنِّىٓ إِذًا لَّفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢٤﴾﴾

﴿*Then verily, I should be in plain error.*﴾ means, 'if I were to take them as gods instead of Allāh.'

﴿إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾﴾

﴿*Verily, I have believed in your Lord, so listen to me!*﴾

Ibn Isḥāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, "He said to his people:

﴿إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ﴾

﴿*'Verily, I have believed in your Lord*﴾ in Whom you have disbelieved,

﴿فَٱسْمَعُونِ﴾

﴿*so listen to me!*﴾' means, listen to what I say."[1] Or it may be that he was addressing the Messengers when he said:

﴿إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ﴾

﴿*Verily, I have believed in your Lord,*﴾ meaning, 'Who has sent you,'

﴿فَٱسْمَعُونِ﴾

﴿*so listen to me!*﴾ meaning, 'bear witness to that before Him.' This was narrated by Ibn Jarīr, who said, "And others said that this was addressed to the Messengers, and he said to them: 'Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allāh knows best. Ibn Isḥāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, 'When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'"[2] Qatādah said, "They started to stone him while he was saying, 'O Allāh, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for

[1] Aṭ-Ṭabari 20:507.

[2] Aṭ-Ṭabari 20:508.

سُورَةُ يس ٤٤٢ الجُزْءُ الثَّالِثُ وَالعِشْرُونَ

۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا
كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ
﴿٢٩﴾ يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
﴿٣٢﴾ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ
وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى
خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ
فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ
عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ
ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

them.' May Allāh have mercy on him."[1]

﴿قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾ ۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٢٩﴾﴾

﴾26. It was said: "Enter Paradise." He said: "Would that my people knew."﴿

﴾27. "That my Lord (Allāh) has forgiven me, and made me of the honored ones!"﴿

﴾28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).﴿

﴾29. It was but one Ṣayḥah and lo! they (all) were still.﴿

Muḥammad bin Isḥāq reported from some of his companions from Ibn Mas'ūd, may Allāh be pleased with him, that they stamped on him until his intestines came out of his back passage. Allāh said to him:

﴿ٱدْخُلِ ٱلْجَنَّةَ﴾

﴾"Enter Paradise."﴿ so he entered it with all its bountiful provision, when Allāh had taken away from him all the sickness, grief and exhaustion of this world.[2] Mujāhid said, "It

[1] Aṭ-Ṭabari 20:501.

[2] Aṭ-Ṭabari 20:508.

was said to Ḥabīb An-Najjār, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

﴿قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ﴾

﴿*He said: "Would that my people knew..."*﴾."[1] Qatādah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allāh had honored him, he said:

﴿قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝٢٦ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۝٢٧﴾

﴿*He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!"*﴾

He wished that his people could know about what he was seeing with his own eyes of the honor of Allāh."[2] Ibn 'Abbās said, "He was sincere towards his people during his lifetime by saying,

﴿يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ﴾

﴿*O my people! Obey the Messengers*﴾, and after his death by saying:

﴿يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝٢٦ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۝٢٧﴾

﴿*Would that my people knew that my Lord (Allāh) has forgiven me, and made me of the honored ones!*﴾

This was recorded by Ibn Abi Hātim. Sufyān Ath-Thawri narrated from 'Āsim Al-Aḥwal from Abu Mijlaz:

﴿بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۝٢٧﴾

﴿*That my Lord has forgiven me, and made me of the honored ones!*﴾

"Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May Allāh have mercy on him and be pleased with him, for he was so keen that his people should be guided.

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ۝٢٨﴾

[1] Aṭ-Ṭabari 20:509.

[2] Aṭ-Ṭabari 20:509.

﴾And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴿

Allāh tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allāh tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas'ūd, according to the reports of Ibn Isḥāq from some of his companions concerning the *Āyah*:

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾﴾

﴾And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴿

He said: "We did not seek to outnumber them, for the matter was simpler than that."

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٢٩﴾﴾

﴾It was but one Ṣayḥah and lo! they (all) were still.﴿

He said, "So Allāh destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind."[1]

It was said that the words

﴿وَمَا كُنَّا مُنزِلِينَ﴾

﴾nor was it needful for Us to send (such a thing).﴿

mean, 'We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words:

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ﴾

﴾And We sent not against his people after him an army from the heaven,﴿

mean, another Message to them. This was the view of Mujāhid and Qatādah.[2] Qatādah said, "Allāh did not rebuke his

[1] Aṭ-Ṭabari 20:510.

[2] Aṭ-Ṭabari 20:510, 511.

people after they killed him,

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ﴾

﴾*It was but one Ṣayḥah and lo! they (all) were still*﴿."[1]

Ibn Jarīr said, "The former view is more correct, because the Message does not need to be brought by an army."[2] The scholars of *Tafsīr* said, "Allāh sent Jibrīl, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one *Ṣayḥah* upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body."

We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah ʿĪsā bin Maryam, peace be upon him, as Qatādah and others stated. This is not mentioned by any of the later scholars of *Tafsīr* besides him, and this issue must be examined from a number of angles.

(The first) is that if we take this story at face value, it indicates that these men were Messengers from Allāh, may He be glorified, not from the Messiah, peace be upon him, as Allāh says:

﴿إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ﴾

﴾*When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."*﴿ up to:

﴿رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ۝ وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴾*"Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message)."*﴿

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allāh knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

﴿إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

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[1] Aṭ-Ṭabari 20:510.

[2] Aṭ-Ṭabari 20:511.

﴾"You are only human beings like ourselves"﴿?

(The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa'īd bin Baṭrīq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allāh tells us that the people of this town rejected His Messengers and that He destroyed them with one *Ṣayḥah* and lo! they (all) were still. And Allāh knows best.

(The third) is that the story of Antioch and the Disciples of the Messiah happened after the Tawrāh had been revealed. Abu Sa'īd Al-Khudri, may Allāh be pleased with him, and others among the Salaf stated that after revealing the Tawrāh, Allāh, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the *Āyah*:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ﴾

﴾And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture﴿ (28:43).

This implies that the city mentioned in the Qur'ān is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allāh knows best.

﴿يَـٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝٣٠ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا

﴿قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝٣١ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝٣٢﴾

﴾30. Alas for mankind! There never came a Messenger to them but they used to mock at him.﴿

﴾31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴿

﴾32. And surely, all - everyone of them will be brought before Us.﴿

Woe to the Disbelievers!

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*:

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾

﴾Alas for mankind!﴿, this means, woe to mankind![1]

Qatādah said:

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾

﴾Alas for mankind!﴿ means, "Alas for mankind, who have neglected the command of Allāh."[2]

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allāh and went against the commands of Allāh, for they used to disbelieve in them in this world.

﴿مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾

﴾There never came a Messenger to them but they used to mock at him.﴿

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allāh says:

﴿أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝٣١﴾

[1] Aṭ-Ṭabari 20:512.

[2] Aṭ-Ṭabari 20:512.

﴾Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴿

meaning, 'do you not learn a lesson from those whom Allāh destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

﴿إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا﴾

﴾"There is nothing but our life of this world! We die and we live!"﴿ (23:37).

This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allāh refuted their false belief and said:

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾﴾

﴾Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴿

Allāh's saying:

﴿وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾

﴾And surely, all – everyone of them will be brought before Us.﴿

means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allāh, may He be glorified and exalted, on the Day of Judgement, and they will be requitted according to their good and evil deeds. This is like the *Āyah*:

﴿وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ﴾

﴾And verily, to each of them your Lord will repay their works in full.﴿ (11:111).

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾

﴿*33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.*﴾

﴿*34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.*﴾

﴿*35. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?*﴾

﴿*36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.*﴾

Proof of the Creator of the Universe and of Life after Death

Allāh, may He be glorified and exalted, says:

﴿وَءَايَةٌ لَّهُمُ﴾

﴿*And a sign for them*﴾ means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

﴿ٱلْأَرْضُ ٱلْمَيْتَةُ﴾

﴿*is the dead land.*﴾ means, when it is dead and arid, with no vegetation, then Allāh sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allāh says:

﴿أَحْيَيْنَـٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾

﴿*We give it life, and We bring forth from it grains, so that they eat thereof.*﴾

meaning, 'We have made it a provision for them and their cattle.'

﴿وَجَعَلْنَا فِيهَا جَنَّـٰتٍ مِّن نَّخِيلٍ وَأَعْنَـٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾﴾

﴿*And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.*﴾

means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allāh reminds them of the blessing that He bestows upon His creation by creating crops and plants, He

mentions the different types and kinds of fruits. Allāh says:

﴿وَمَا عَمِلَتْهُ أَيْدِيهِمْ﴾

﴿*and their hands made it not.*﴾ means, all of that could only come about by the mercy of Allāh towards them, not by their own efforts and labor and strength. This was the view of Ibn 'Abbās and Qatādah. Allāh says:

﴿أَفَلَا يَشْكُرُونَ﴾

﴿*Will they not then give thanks?*﴾ meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarīr, however, understood the word *Mā* to mean *Alladhi* (i.e., a relative pronoun). In this case the meaning of the *Āyah* would be that they eat from the fruits provided by Allāh's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarīr mentioned other possible interpretations in his *Tafsīr*, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas'ūd:

(لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمِمَّا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ)

(So that they may eat of the fruit thereof – and from what their own hands have done.)

Then Allāh says:

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ﴾

﴿*Glory be to Him Who has created all the pairs of that which the earth produces,*﴾

meaning, of crops and fruits and plants.

﴿وَمِنْ أَنْفُسِهِمْ﴾

﴿*as well as of their own (human) kind,*﴾ means, He made them into male and female.

﴿وَمِمَّا لَا يَعْلَمُونَ﴾

﴿*and of that which they know not.*﴾ means, different kinds of creatures of which they know nothing. This is like the *Āyah*:

﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾﴾

﴾*And of everything We have created pairs, that you may remember.*﴿ (51:49)

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ۝٣٧ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٣٨ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ۝٣٩ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ۝٤٠﴾

﴾*37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.*﴿

﴾*38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.*﴿

﴾*39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.*﴿

﴾*40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.*﴿

Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon

Allāh tells us of further proof of His great might and power, which is His creation of the night and day, the one with its darkness and the other with its light. He has caused them to follow one another, so that one comes and the other goes, and so on, as He says:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴾*He brings the night as a cover over the day, seeking it rapidly*﴿ (7:54).

Allāh says here:

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ﴾

﴾*And a sign for them is the night. We withdraw therefrom the day,*﴿

meaning, 'We take it away from it, so it goes away and the night comes.' Allāh says:

﴿فَإِذَا هُم مُّظْلِمُونَ﴾

﴾*and behold, they are in darkness.*﴿ As it says in the *Ḥadīth*:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ»

«*When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.*»

This is the apparent meaning of the *Āyah*.[1]

Allāh's saying:

﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝٣٨﴾

﴾*And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing*﴿

There are two views over the meaning of the phrase

﴿لِمُسْتَقَرٍّ لَّهَا﴾

﴾*on its fixed course for a term (appointed).*﴿ (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the *Ḥadīths*.

Al-Bukhāri recorded that Abu Dharr, may Allāh be pleased with him, said, "I was with the Prophet ﷺ in the *Masjid* at sunset, and he ﷺ said:

«يَا أَبَا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

«*O Abu Dharr! Do you know where the sun sets?*» I said, 'Allāh and His Messenger know best.' He ﷺ said:

«فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝٣٨﴾»

[1] *Fatḥ Al-Bāri* 4:231.

«It goes and prostrates beneath the Throne, and that is what Allāh says: ﴾And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.﴿»"[1]

It was also reported that Abu Dharr, may Allāh be pleased with him, said, "I asked the Messenger of Allāh ﷺ about the *Āyah*:

﴾وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴿

﴾And the sun runs on its fixed course for a term.﴿

He ﷺ said:

«مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ»

«Its fixed course is beneath the Throne.»"[2]

(The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatādah said:

﴾لِمُسْتَقَرٍّ لَّهَا﴿

﴾on its fixed course for a term (appointed).﴿ means, "It has an appointed time and it will not go beyond that."[3] It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from 'Abdullāh bin 'Amr, may Allāh be pleased with him. Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them, recited this *Āyah* as:

(وَالشَّمْسُ تَجْرِي لَامُسْتَقَرَّ لَهَا)

(And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the *Āyah*:

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[1] *Fatḥ Al-Bāri* 8:402.

[2] *Fatḥ Al-Bāri* 8:402.

[3] Aṭ-Ṭabari 20:517.

﴿وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ﴾

﴾*And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you*﴿ (14:33).

which means, they will never slow down or stop, until the Day of Resurrection.

﴿ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ﴾

﴾*That is the decree of the Almighty,*﴿ means, which none can oppose or prevent.

﴿ٱلْعَلِيمُ﴾

﴾*the All-Knowing.*﴿ Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allāh says:

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾﴾

﴾*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.*﴿ (6:96)

And this is how this *Āyah* ends:

﴿ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ﴾

﴾*That is the decree of the Almighty, the All-Knowing.*﴿

Then Allāh says:

﴿وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ﴾

﴾*And the moon, We have decreed for it stages,*﴿

meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the *Āyah*:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ﴾

﴾*They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Ḥajj)."*﴿ (2:189),

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ﴾

﴾*It is He Who made the sun a shining thing and the moon as a*

light and measured out for it stages that you might know the number of years and the reckoning﴾ (10:5), and

﴿وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن
رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾﴾

﴿*And We have appointed the night and the day as two Āyāt (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.*﴾ (17:12)

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allāh has decreed that it should pass through different phases.

At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives - even though it is reflected from the sun - until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn 'Abbās, may Allāh be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree)."[1]

The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights *Ghurar*, the next three nights *Nufal*; the next three nights *Tusa'* (nine) - because the last of them is the ninth. The next three nights are called *'Ushar* (ten) - because the first of them is the tenth. The next three nights are called *Al-Bīḍ* (white) - because of the light of the moon which shines

[1] Aṭ-Ṭabari 20:518.

brightly throughout these three nights. The next three nights are called *Dura'*, the plural of *Dar'ā'*, because on the first of them the night is dark from the moon rising late. *Dar'ā'* refers to the black sheep, i.e., the one whose head is black; the next three nights *Ẓulam*; then *Ḥanādis*, then *Da'ādi*; then *Miḥāq*, because of the absence of moonlight at the beginning of the month. Abu 'Ubayd did not recognize the names *Tusa'* and *'Ushar*, in the book *Gharīb Al-Muṣannaf*.

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

﴾*It is not for the sun to overtake the moon,*﴿

Mujāhid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases."[1] 'Ikrimah said concerning the *Āyah*,

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

﴾*It is not for the sun to overtake the moon,*﴿

this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

﴿وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

﴾*nor does the night outstrip the day.*﴿ means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Aḍ-Ḍaḥḥāk said, "The night does not depart from here until the day comes from here - and he pointed to the east."[2] Mujāhid said:

﴿وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

﴾*nor does the night outstrip the day.*﴿ "They seek one another rapidly."[3] The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

[1] Aṭ-Ṭabari 20:520.
[2] Aṭ-Ṭabari 20:520.
[3] Aṭ-Ṭabari 20:519.

﴿وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

﴿They all float, each in an orbit.﴾ means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and 'Aṭā' Al-Khurāsāni.[1]

Ibn 'Abbās, may Allāh be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَـٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾﴾

﴿41. And an Ayāh for them is that We bore their offspring in the laden ship.﴾

﴿42. And We have created for them of the like thereunto, on which they ride.﴾

﴿43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.﴾

﴿44. Unless it be a mercy from Us, and as an enjoyment for a while.﴾

[1] Aṭ-Ṭabari 20:520.

Among the Signs of Allāh is that He carried Them in the laden Ship

Allāh tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including – most significantly – the ship of Nūḥ , peace be upon him, in which Allāh saved him and the believers, apart from whom none of the descendants of Ādam were left on the face of the earth. Allāh says:

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ﴾

﴾And an Ayāh for them is that We bore their offspring﴿

means, their forefathers,

﴿فِى ٱلْفُلْكِ ٱلْمَشْحُونِ﴾

﴾in the laden ship.﴿ means, in the ship which was filled with luggage and animals, in which Allāh commanded him to put two of every kind. Ibn 'Abbās, may Allāh be pleased with him, said, "Laden means filled."[1] This was also the view of Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah and As-Suddi.[2] Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd said, "This was the ship of Nūḥ peace be upon him."[3]

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

﴾And We have created for them of the like thereunto, on which they ride.﴿

Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, "This means the camel, for it is the ship of the land on which they carry goods and on which they ride."[4] Ibn Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Do you know what the *Āyah*:

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

﴾And We have created for them of the like thereunto, on which they ride.﴿

[1] Aṭ-Ṭabari 20:522.

[2] Aṭ-Ṭabari 20:522.

[3] Aṭ-Ṭabari 20:522, 523.

[4] Aṭ-Ṭabari 20:524.

refers to?" We said, "No." He said, "This refers to the ships which were made after the ship of Nūḥ, peace be upon him, which was similar to it."[1] This was also the view of Abu Mālik, Aḍ-Ḍaḥḥāk, Qatādah, Abu Ṣāliḥ and As-Suddi, that the *Āyah*

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ﴾

﴾*And We have created for them of the like thereunto, on which they ride.*﴿ refers to ships.[2]

﴿وَإِن نَّشَأْ نُغْرِقْهُمْ﴾

﴾*And if We will, We shall drown them,*﴿ means, those who are on board the ships.

﴿فَلَا صَرِيخَ لَهُمْ﴾

﴾*and there will be no shout for them*﴿ means, there will be no one to save them from their predicament.

﴿وَلَا هُمْ يُنقَذُونَ﴾

﴾*nor will they be saved.*﴿ means, from what has befallen them.

﴿إِلَّا رَحْمَةً مِّنَّا﴾

﴾*Unless it be a mercy from Us,*﴿ means, 'but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allāh says:

﴿وَمَتَٰعًا إِلَىٰ حِينٍ﴾

﴾*and as an enjoyment for a while.*﴿ meaning, until a time that is known to Allāh, may He be glorified and exalted.

﴿وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾﴾

﴾*45. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy."*﴿

[1] Aṭ-Ṭabari 20:523.

[2] Aṭ-Ṭabari 20:522-524.

﴿46. *And never came an Ayāh from among the Āyāt of their Lord to them, but they did turn away from it.*﴾

﴿47. *And when it is said to them: "Spend of that with which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He would have fed? You are only in a plain error."*﴾

The Misguidance of the Idolators

Allāh tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ﴾

﴿*And when it is said to them: "Fear of that which is before you, and that which is behind you..."*﴾

Mujāhid said, "This refers to sins." Others said it is the opposite.

﴿لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*in order that you may receive mercy.*﴾ means, 'so that, if you fear such things Allāh will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allāh says:

﴿وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ﴾

﴿*And never came an Ayāh from among the Āyāt of their Lord to them,*﴾

meaning, signs of *Tawḥīd* and the truth of the Messengers,

﴿إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

﴿*but they did turn away from it,*﴾ means, they did not accept it or benefit from it.

﴿وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿*And when it is said to them: "Spend of that with which Allāh has provided you,"*﴾

means, when they are told to spend of that which Allāh has provided to them on the poor and needy among the Muslims,

﴿قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟﴾

﴾those who disbelieve say to those who believe﴿

means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

﴿أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ﴾

﴾Shall we feed those whom, if Allāh willed, He (Himself) would have fed?﴿

meaning, 'those whom you are telling us to spend on, if Allāh had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allāh with regard to them.'

﴿إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ﴾

﴾You are only in a plain error.﴿ means, 'by telling us to do that.'

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾﴾

﴾48. And they say: "When will this promise be fulfilled, if you are truthful?"﴿

﴾49. They await only but a single Ṣayḥah which will seize them while they are disputing!﴿

﴾50. Then they will not be able to make bequest, nor they will return to their family.﴿

The Disbelievers thought that the Day of Resurrection would never come to pass

Allāh tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

﴿مَتَىٰ هَٰذَا ٱلْوَعْدُ﴾

﴾"When will this promise be fulfilled..."﴿

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴾Those who believe not therein seek to hasten it﴿ (42:18).

Allāh says:

﴿مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾﴾

﴾*They await only but a single Ṣayḥah which will seize them while they are disputing!*﴿

meaning, they are only waiting for a single shout which - and Allāh knows best - will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allāh will command Isrāfīl to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allāh says:

﴿فَلَا يَسْتَطِيعُونَ تَوْصِيَةً﴾

﴾*Then they will not be able to make bequest,*﴿

meaning, with regard to their possessions, because the matter is more serious than that,

﴿وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ﴾

﴾*nor they will return to their family.*﴿ Numerous *Ḥadīths* and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن
مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا
هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ﴿٥٤﴾﴾

﴾*51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.*﴿

﴾*52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"*﴿

﴾*53. It will be but a single Ṣayḥah, so behold they will all be brought up before Us!*﴿

﴾54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.﴿

The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet,[1] the trumpet blast of the resurrection when people will come forth from their graves. Allāh says:

﴿فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ﴾

﴾and behold from the graves they will come out quickly to their Lord.﴿

Yansilūn means they will be walking quickly. This is like the *Āyah*:

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾﴾

﴾The Day when they will come out of the graves quickly as racing to a goal.﴿ (70:43).

﴿قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ﴾

﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

﴿قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ﴾

﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka'b, may Allāh be pleased with him, Mujāhid, Al-Ḥasan and Qatādah said, "They will sleep before the Resurrection."[2] Qatādah

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[1] See volume seven, the *Tafsīr* of *Sūrat An-Naml* [27:87]. The reference to the third blast is based upon a narration that is not authentic as explained there.

[2] Aṭ-Ṭabari 20:533.

said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?' "[1]

When they say that, the believers will respond. This was the view of more than one of the Salaf.

﴿هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ﴾

﴾*(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"*﴿

Al-Ḥasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allāh knows best.

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾﴾

﴾*It will be but a single Ṣayḥah, so behold they will all be brought up before Us!*﴿

This is like the *Āyāt*:

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴾*But it will be only a single Zajrah,*[2] *when behold, they find themselves (on the surface of the earth) alive (after their death).*﴿ (79:13-14),

﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ﴾

﴾*And the matter of the Hour is not but as a twinkling of the eye, or even nearer*﴿ (16:77), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴾*On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!*﴿ (17:52)

which means, 'We will issue but one command, and all of them will be gathered together.'

﴿فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾

﴾*This Day, none will be wronged in anything,*﴿ means, with

[1] Aṭ-Ṭabari 20:532.

[2] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ٥٥ هُمْ وَأَزْوَٰجُهُمْ
فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ٥٦ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم
مَّا يَدَّعُونَ ٥٧ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ٥٨ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ
أَيُّهَا ٱلْمُجْرِمُونَ ٥٩ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا
تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٠ وَأَنِ ٱعْبُدُونِى
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦١ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا
أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ٦٢ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ
٦٣ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ٦٤ ٱلْيَوْمَ نَخْتِمُ
عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟
يَكْسِبُونَ ٦٥ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟
ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ٦٦ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ
عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ
٦٧ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ٦٨
وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ
٦٩ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ٧٠

regard to his deeds.

﴿وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

﴿*nor will you be requited anything except that which you used to do.*﴾

﴿إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ٥٥ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ٥٦ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ٥٧ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ٥٨﴾

﴿*55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.*﴾

﴿*56. They and their wives will be in pleasant shade, reclining on thrones.*﴾

﴿*57. They will have therein fruits and all that they ask for.*﴾

﴿*58. (It will be said to them): "Salām (Peace!)" – a Word from the Lord, Most Merciful.*﴾

The Life of the People of Paradise

Allāh tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Ḥasan Al-Baṣri and Ismā'īl bin Abi Khālid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujāhid said:

﴿فِى شُغُلٍ فَٰكِهُونَ﴾

﴾will be busy with joyful things.﴿ "With the delights which they are enjoying."[1] This was also the view of Qatādah. Ibn 'Abbās, may Allāh be pleased with him, said, "This means that they will be rejoicing."

﴾هُمْ وَأَزْوَٰجُهُمْ﴿

﴾They and their wives﴿ Mujāhid said, "Their spouses,

﴾فِى ظِلَٰلٍ﴿

﴾will be in pleasant shade,﴿ means, in the shade of trees."[2]

﴾عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ﴿

﴾reclining on thrones.﴿ Ibn 'Abbās, Mujāhid, 'Ikrimah, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, As-Suddi and Khuṣayf said:

﴾ٱلْأَرَآئِكِ﴿

﴾throne﴿ means beds beneath canopies.[3]

﴾لَهُمْ فِيهَا فَٰكِهَةٌ﴿

﴾They will have therein fruits﴿ means, of all kinds.

﴾وَلَهُم مَّا يَدَّعُونَ﴿

﴾and all that they ask for.﴿ means, whatever they ask for, they will find it, all kinds and types.

﴾سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾﴿

﴾"Salām (Peace!)" - a Word from the Lord (Allāh), Most Merciful.﴿

Ibn Jurayj said, "Ibn 'Abbās, may Allāh be pleased with him, said, concerning this *Āyah*, Allāh Himself, Who is the Peace (As-Salām) will grant peace to the people of Paradise. This view of Ibn 'Abbās, may Allāh be pleased with him, is like the *Āyah*:

﴾تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ﴿

[1] Aṭ-Ṭabari 20:535.
[2] Aṭ-Ṭabari 20:538.
[3] Aṭ-Ṭabari 20:539, 540.

﴿Their greeting on the Day they shall meet Him will be "Salām"﴾ (33:44).

﴿وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا
أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾﴾

﴿59. (It will be said): "And O you the criminals! Get you apart this Day."﴾

﴿60. "Did I not command you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you."﴾

﴿61. "And that you should worship Me. That is the straight path."﴾

﴿62. "And indeed he did lead astray a great multitude of you. Did you not then understand?"﴾

The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allāh tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the *Āyāt*:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ﴾

﴿And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them﴾ (10:28).

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾﴾

﴿And on the Day when the Hour will be established – that Day shall they be separated.﴾ (30:14)

﴿يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾﴾

﴿On that Day they shall be divided﴾ (30:43) which means, they will be divided into two separate groups.

﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿٢٣﴾﴾

﴾*(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allāh, and lead them on to the way of flaming Fire (Hell)."*﴿ (37:22-23).

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾﴾

﴾*Did I not command you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you.*﴿

This is a rebuke from Allāh to the disbelievers among the sons of Ādam, those who obey the *Shayṭān* even though he was a plain enemy to them, and they disobeyed Ar-Raḥmān Who created them and granted them provision. Allāh says:

﴿وَأَنِ ٱعْبُدُونِى هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾﴾

﴾*And that you should worship Me. That is the straight path.*﴿

meaning, 'I commanded you in the world to disobey the *Shayṭān*, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the *Shayṭān*.' Allāh says:

﴿وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا﴾

﴾*And indeed he did lead astray a great multitude of you.*﴿

meaning, a large number of people. This was the view of Mujāhid, Qatādah, As-Suddi and Sufyān bin 'Uyaynah.

﴿أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ﴾

﴾*Did you not then understand?*﴿ means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the *Shayṭān*?'

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ
عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا
عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾﴾

﴾*63. This is Hell which you were promised!*﴿

﴾*64. Burn (enter) therein this Day, for that you used to*

disbelieve.﴾

﴿*65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.*﴾

﴿*66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?*﴾

﴿*67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.*﴾

On the Day of Resurrection, it will be said to the disbelievers among the sons of Ādam, after Hell has been shown to them as a rebuke; and warning:

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾﴾

﴿*This is Hell which you were promised!*﴾ meaning, 'this is what the Messengers warned you about, and you did not believe them.'

﴿ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾﴾

﴿*Burn (enter) therein this Day, for that you used to disbelieve*﴾.

This is like the *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see?*﴾ (52:13-15)

The Mouths of the Disbelievers will be sealed on the Day of Resurrection

﴿ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾﴾

﴿*This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.*﴾

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allāh will

seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "We were with the Prophet ﷺ and he smiled so broadly that his molar could be seen, then he ﷺ said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

«*Do you know why I am smiling?*»

We said, 'Allāh and His Messenger know best.' He ﷺ said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أُجِيزُ عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقُ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أُنَاضِلُ»

«*Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice?" [Allāh] will say, "Of course." He will say, "I will not accept any witness against me except from myself." [Allāh] will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting."*»"

This was recorded by Muslim and An-Nasā'ī.[1]

Ibn Jarīr narrated that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, 'Yes, O Lord, I did do that.' Then Allāh will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by

[1] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

Your glory, this angel has written down things that I did not do.' The angel will say to him, 'Did you not do such and such on such a day and in such a place?' He will say, 'No, by Your glory, I did not do that.' When he says this, Allāh will seal his mouth." Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

﴿ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ٦٥﴾

﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn﴾.[1]

﴿وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ٦٦﴾

﴿And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, explained it: "Allāh says, 'If We willed, We could have misguided them all away from true guidance, so how could they be guided?" And on one occasion he said, "We could have blinded them.'"[2] Al-Ḥasan Al-Baṣri said, "If Allāh willed, He could have covered their eyes and made them blind, stumbling about." Mujāhid, Abu Ṣāliḥ, Qatādah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth – 'How could they see when We have covered their eyes?' " Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said:

﴿فَأَنَّىٰ يُبْصِرُونَ﴾

﴿how then would they see?﴾ "They would not see the truth."[3]

﴿وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ﴾

﴿And if it had been Our will, We could have transformed them in their places.﴾

[1] Aṭ-Ṭabari 20:544.
[2] Aṭ-Ṭabari 20:545.
[3] Aṭ-Ṭabari 20:547.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said; "We could have destroyed them."[1] As-Suddi said, "We could have changed their form." Abu Ṣāliḥ said, "We could have turned them to stone." Al-Ḥasan Al-Baṣri and Qatādah said, "We could have caused them to sit on their feet."[2] Allāh says:

﴿فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا﴾

﴿Then they would have been unable to go forward﴾

meaning, move to the front,

﴿وَلَا يَرْجِعُونَ﴾

﴿nor they could have turned back.﴾ meaning, move backwards. They would have remained static, unable to move forwards or backwards.

﴿وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ۝٦٨ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ۝٦٩ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ۝٧٠﴾

﴿68. And he whom We grant long life - We reverse him in creation. Will they not then understand?﴾

﴿69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.﴾

﴿70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.﴾

Allāh tells us that the longer the son of Ādam lives, the more he becomes weak after being strong, and incapable after being able and active. This is like the *Āyah*:

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ۝٥٤﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ (30:54).

And Allāh says:

[1] Aṭ-Ṭabari 20:547.

[2] Aṭ-Ṭabari 20:547.

﴿وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا﴾

﴾*And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known*﴿ (22:5).

The meaning here – and Allāh knows best – is that Allāh is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allāh says:

﴿أَفَلَا يَعْقِلُونَ﴾

﴾*Will they not then understand?*﴿ meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

Allāh does not teach His Messenger ﷺ Poetry

﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ﴾

﴾*And We have not taught him poetry, nor is it suitable for him.*﴿

Allāh tells us that He has not taught His Prophet Muḥammad ﷺ poetry.

﴿وَمَا يَنۢبَغِى لَهُۥٓ﴾

﴾*nor is it suitable for him.*﴿ means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he ﷺ never memorized a stanza of poetry with the correct meter or rhyme – he would transpose words or memorize it incompletely.

In *Ad-Dalā'il*, Al-Bayhaqi recorded that the Messenger of Allāh ﷺ said to Al-'Abbās bin Mirdās As-Sulami, may Allāh be pleased with him:

«أَنْتَ الْقَائِلُ: أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيدِ بَيْنَ الْأَقْرَعِ وَعُيَيْنَةَ»

«*You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra' and 'Uyainah."*»

He said, "It is 'Uyainah and Al-Aqra'." He ﷺ said:

«الكُلُّ سَوَاءٌ»

«*It is all the same.*» i.e., it means the same thing.[1] And Allāh knows best. This is because Allāh taught him the Qur'ān, which

﴿لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

﴾*Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.*﴿ (41:42).

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet ﷺ was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

﴿إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾

﴾*This is only a Reminder and a plain Qur'ān.*﴿

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allāh says:

﴿لِّيُنذِرَ مَن كَانَ حَيًّا﴾

﴾*That he or it may give warning to him who is living,*﴿

meaning, so that this plain Qur'ān might warn every living person on the face of the earth. This is like the *Āyāt*:

﴿لِأُنذِرَكُم بِهِ وَمَن بَلَغَ﴾

﴾*that I may therewith warn you and whomsoever it may reach*﴿ (6:19).

﴿وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴾*but those of the sects that reject it, the Fire will be their promised meeting place*﴿ (11:17).

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatādah said, "Alive of heart and alive of insight."[2] Aḍ-Ḍaḥḥāk said,

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[1] *Dalā'il An-Nubuwwah* 5:181, this was also recorded by Muslim no. 2443.

[2] Aṭ-Ṭabari 20:550.

الجزء الثالث والعشرون ٤٤٥ سورة يس

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا
مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ
نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ
إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا
خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا
مَثَلًا وَنَسِىَ خَلْقَهُۥ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾
قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم
مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾
إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾
فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

سُورَةُ ٱلصَّٰفَّٰتِ

"This means wise."[1]

﴿وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ﴾

﴾and that Word may be justified against the disbelievers.﴿ means, it is a mercy to the believers and evidence against the disbelievers.

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

﴾71. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.﴿

﴾72. And We have subdued them unto them so that some of them they have for riding and some they eat.﴿

﴾73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful?﴿

There is a Sign and a Blessing in Cattle

Allāh mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

﴿فَهُمْ لَهَا مَٰلِكُونَ﴾

﴾so that they are their owners.﴿ Qatādah said, "They are their masters." Meaning, He has made them subdue them. So they

[1] Aṭ-Ṭabari 20:550.

are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

﴿فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

﴾*some of them they have for riding and some they eat.*﴿

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

﴿وَمِنْهَا يَأْكُلُونَ﴾

﴾*and some they eat.*﴿ means, if they want to, and they slaughter and sacrifice them.

﴿وَلَهُمْ فِيهَا مَنَٰفِعُ﴾

﴾*And they have (other) benefits from them,*﴿

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

﴿وَمَشَارِبُ﴾

﴾*and (they get to) drink.*﴿ means, their milk, and their urine for those who need it as medicine, and so on.

﴿أَفَلَا يَشْكُرُونَ﴾

﴾*Will they not then be grateful?*﴿ means, 'will they not worship the Creator and Subduer of that, without showing gratitude to others?'

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾﴾

﴾*74. And they have taken besides Allāh, gods, hoping that they might be helped.*﴿

﴾*75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).*﴿

﴾*76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.*﴿

The gods of the Idolators are not able to help Them

Allāh denounces the idolators for taking the idols as gods alongside Allāh, hoping that those gods will help them and provide for them and bring them closer to Allāh. Allāh says:

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ﴾

﴿*They cannot help them,*﴾ meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.
Allāh's saying:

﴿وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ﴾

﴿*but they will be brought forward as a troop.*﴾

means, at the time of Reckoning according to the view of Mujāhid.[1] This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatādah said:

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ﴾

﴿*They cannot help them,*﴾ means the gods.

﴿وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ﴾

﴿*but they will be brought forward as a troop.*﴾

"The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols." This was also the view of Al-Ḥasan Al-Baṣri. This is a good opinion, and was the view favored by Ibn Jarīr, may Allāh have mercy on him.

Consolation for the Mercy to the Worlds

﴿فَلَا يَحْزُنكَ قَوْلُهُمْ﴾

﴿*So, let not their speech then grieve you.*﴾ means, 'their denying

[1] Aṭ-Ṭabari 20:552.

you and their disbelief in Allāh.'

﴿إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

﴾*Verily, We know what they conceal and what they reveal.*﴿
means, 'We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

﴿أَوَلَمْ يَرَ ٱلْإِنسَـٰنُ أَنَّا خَلَقْنَـٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَـٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾﴾

﴾*77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.*﴿

﴾*78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"*﴿

﴾*79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴿

﴾*80. He Who produces for you fire out of the green tree, when behold you kindle therewith.*﴿

The Denial of Life after Death, and the Refutation of this Idea

Mujāhid, 'Ikrimah, 'Urwah bin Az-Zubayr, As-Suddi and Qatādah said, "Ubayy bin Khalaf, may Allāh curse him, came to the Messenger of Allāh ﷺ with a dry bone in his hand, which he was crumbling and scattering in the air, saying, 'O Muḥammad! Are you claiming that Allāh will resurrect this?' He ﷺ said:

«نَعَمْ، يُمِيتُكَ اللهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّارِ»

«*Yes, Allāh, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.*»"

Then these *Āyāt* at the end of *Sūrah Yā Sīn* were revealed:

﴿أَوَلَمْ يَرَ ٱلْإِنسَـٰنُ أَنَّا خَلَقْنَـٰهُ مِن نُّطْفَةٍ﴾

﴿*Does not man see that We have created him from Nutfah.*﴾ – until the end of the *Sūrah*.[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Al-'Ās bin Wā'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allāh ﷺ: 'Will Allāh bring this back to life after it has disintegrated?' The Messenger of Allāh ﷺ said:

«نَعَمْ، يُمِيتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ»

«*Yes, Allāh will cause you to die, then He will bring you back to life, then He will make you enter Hell.*»

Then the *Āyāt* at the end of *Sūrah Yā Sīn* were revealed." This was recorded by Ibn Jarīr from Sa'īd bin Jubayr.[2]

Whether these *Āyāt* were revealed about Ubayy bin Khalaf or Al-'Ās bin Wā'il, or both of them, they apply to all those who deny the resurrection after death. The definite article "*Al*" in

﴿أَوَلَمْ يَرَ الْإِنسَـٰنُ﴾

﴿*Does not man (Al-Insān) see...*﴾ is generic, applying to all those who deny the Resurrection.

﴿أَنَّا خَلَقْنَـٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

﴿*that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.*﴾

means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allāh initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allāh says:

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ۝ فَجَعَلْنَـٰهُ فِى قَرَارٍ مَّكِينٍ ۝ إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝﴾

﴿*Did We not create you from a despised water? Then We placed it in a place of safety, for a known period?*﴾ (77:20-22)

﴿إِنَّا خَلَقْنَا الْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾

﴿*Verily, We have created man from Nutfah*﴾ (76:2).

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[1] Aṭ-Ṭabari 20:554. This is a *Mursal* narration, however, the next narration provides authentic support for the *Ḥadīth*.

[2] Aṭ-Ṭabari 20:554.

which means, from a mixture of different fluids. The One Who created man from this weak *Nutfah* is not unable to re-create him after his death.

Imām Aḥmad recorded in his *Musnad* that Bishr bin Jaḥḥāsh said, "One day the Messenger of Allāh ﷺ spat in his hand and put his finger on it, then the Messenger of Allāh ﷺ said:

«قَالَ اللهُ تَعَالَى: ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ، حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ؟»

«*Allāh, may He be exalted, says: "Son of Ādam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, 'I want to give in charity,' but it is too late for charity."*»"[1]

It was also recorded by Ibn Mājah.[2] Allāh says:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْيِ الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾﴾

﴾*And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"*﴿

meaning, he thinks it unlikely that Allāh, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allāh created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allāh says:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴾*Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴿

meaning, He knows about the bones in all areas and regions

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

of the earth, where they have gone when they disintegrated and dispersed.

Imām Aḥmad recorded that Ribʻī said: " Uqbah bin 'Amr said to Ḥudhayfah, may Allāh be pleased with him, 'Will you not tell us what you heard from the Messenger of Allāh ﷺ?' He said, 'I heard him ﷺ say:

«إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا جَزْلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَامْتُحِشْتُ، فَخُذُوهَا فَدُقُّوهَا فَذَرُّوهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ اللهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذٰلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللهُ عَزَّ وَجَلَّ لَهُ»

«Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allāh gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allāh forgave him.»'

'Uqbah bin 'Amr said, 'I heard him ﷺ say that, and the man was a gravedigger.' "[1]

Many versions of this *Ḥadīth* were recorded in the Two *Ṣaḥīḥs*. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allāh commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!", and he was a man, standing. Allāh said to him. "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.[2]

﴿الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾﴾

﴾He Who produces for you fire out of the green tree, when behold you kindle therewith.﴿

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[1] Aḥmad 5:395.

[2] *Fatḥ Al-Bāri* 6:594, Muslim 4:2110.

means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatādah said concerning the *Āyah*:

﴿ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾﴾

﴾He Who produces for you fire out of the green tree, when behold you kindle therewith.﴿

this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the *Markh* tree and the *'Afār* tree, which grow in the Ḥijāz. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from Ibn 'Abbās, may Allāh be pleased with him.

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ
ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾﴾

﴾81. Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.﴿

﴾82. Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴿

﴾83. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.﴿

Allāh points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between. He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the *Āyah*:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind*﴿ (40:57).

And Allāh says here:

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم﴾

﴾*Is not He Who created the heavens and the earth, able to create the like of them?*﴿

meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarīr said, "This *Āyah* is like the *Āyah*:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴾*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.*﴿ (46:33)"

And Allāh says here:

﴿بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴾*Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"- and it is!*﴿

meaning, He only needs to command a thing once; it does not need to be repeated or confirmed.

When Allāh wants a thing to happen, He only says to it: "Be!" once, and it is.

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ»

«*Allāh, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I*

merely say to it 'Be!' and it is."﴾[1]

﴿فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾﴾

﴾*So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.*﴿

means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this *Āyah*,

﴿فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ﴾

﴾*So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakūt) of all things*﴿ is like the *Āyāt*:

﴿قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ﴾

﴾*Say: "In Whose Hand is the sovereignty (Malakūt) of everything?"*﴿ (23:88)

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾

﴾*Blessed be He in Whose Hand is the dominion (Al-Mulk)*﴿ (67:1)

Al-Mulk and *Al-Malakūt* mean the same thing, although some people claim that *Al-Mulk* has to do with the physical realm and *Al-Malakūt* has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of *Tafsīr* and others.

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited the seven long *Sūrahs* in seven *Rak'ahs*. When he raised his head from

[1] Aḥmad 5:154.

bowing, he said,

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ»

«*Allāh hears the one who praises Him.*» Then he said;

«الْحَمْدُ للهِ ذِي الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ»

«*Praise be to Allāh, the Owner of Malakūt, might, pride and greatness.*»

His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken."[1]

Abu Dāwud recorded that 'Awf bin Mālik Al-Ashja'i, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited *Al-Baqarah*. He did not reach any *Āyah* that mentioned mercy but he paused and asked for it, and he did not reach any *Āyah* that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ»

«*Glory be to Allāh, the Owner of might, Malakūt, pride and greatness.*»

Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited *Āl 'Imrān*, then he recited one *Sūrah* after another."[2] This was recorded by At-Tirmidhi in *Ash-Shamā'il* and An-Nasā'ī.[3]

This is the end of the *Tafsīr* of *Sūrah Yā Sīn*. All praise and thanks are due to Allāh.

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[1] Aḥmad 5:396.

[2] Abu Dāwud 1:544.

[3] *Shamā'il At-Tirmidhi* 164, An-Nasā'ī 2:223.

The *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* (Chapter - 37)

Which was revealed in Makkah

The Virtues of *Sūrat Aṣ-Ṣāffāt*

سُورَةُ الصَّافَّات ٤٤٦ الجُزْءُ الثَّالِثُ وَالعِشْرُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾
إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
ٱلْمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا
مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ
مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ
ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا
أَم مَّنْ خَلَقْنَآ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ
وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ
﴿١٤﴾ وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ
﴿١٨﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا
يَوْمُ ٱلدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾
۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ
ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾

An-Nasā'ī recorded that 'Abdullāh bin 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ used to command us to make our prayers short and he used to recite *Aṣ-Ṣāffāt* when he lead us in prayer."[1] This was recorded by An-Nasā'ī only.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ﴿٥﴾﴾

﴿*1. By those ranged in ranks.*﴾
﴿*2. By those who drive the clouds in a good way.*﴾

[1] An-Nasā'ī 2:95.

﴾3. By those who bring the Dhikr.﴿

﴾4. Verily, your God is indeed One;﴿

﴾5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.﴿

The angels witness to the Oneness of Allāh. It was reported that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said:

﴾وَالصَّٰٓفَّٰتِ صَفًّا ﴿١﴾﴿

"*﴾By those ranged in ranks.﴿* – they are the angels;

﴾فَالزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾﴿

﴾By those who drive the clouds in a good way.﴿

they are the angels;

﴾فَالتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾﴿

﴾By those who bring the Dhikr.﴿

they are the angels."[1] This was also the view of Ibn 'Abbās, may Allāh be pleased with him, Masrūq, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Qatādah and Ar-Rabī' bin Anas.[2] Qatādah said, "The angels form ranks in the heavens."[3] Muslim recorded that Ḥudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا
الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَ لَنَا تُرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.»"[4]

Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah recorded that Jābir bin Samurah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

[1] Aṭ-Ṭabari 21:7.

[2] Al-Qurṭubi 15:61 62.

[3] Aṭ-Ṭabari 21:7.

[4] Muslim 1:371.

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟»

«Will you not form ranks as the angels form ranks in the presence of their Lord?»

We said, 'How do the angels form ranks in the presence of their Lord?' He ﷺ said:

«يُتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»

«They complete the rows nearer the front and they consolidate the rows.»'[1]

As-Suddi and others said that the *Āyah*

﴿فَالزَّٰجِرَٰتِ زَجْرًا ۝٢﴾

﴾By those who drive the clouds in a good way.﴿ means that they drive the clouds.

﴿فَالتَّٰلِيَٰتِ ذِكْرًا ۝٣﴾

﴾By those who bring the Dhikr.﴿

As-Suddi said, "The angels bring the Scriptures and the Qur'ān from Allāh to mankind."

The One True God is Allāh

﴿إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ۝٤ رَّبُّ السَّمَٰوَٰتِ وَالْأَرْضِ﴾

﴾Verily, your God is indeed One, Lord of the heavens and the earth,﴿

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

﴿وَمَا بَيْنَهُمَا﴾

﴾and all that is between them,﴿ means, of created beings.

﴿وَرَبُّ الْمَشَٰرِقِ﴾

﴾and Lord of every point of the sun's risings.﴿

[1] Muslim 1:223, Abu Dāwud 1:431, An-Nasā'ī 2:92, Ibn Mājah 1:317 .

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the *Āyāt*:

﴿فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ۝٤٠﴾

﴾*So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.*﴿ (70:40)

﴿رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ۝١٧﴾

﴾*(He is) the Lord of the two easts and the Lord of the two wests.*﴿ (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ۝٦ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ
ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ
شِهَابٌ ثَاقِبٌ ۝١٠﴾

﴾*6. Verily, We have adorned the near heaven with the stars.*﴿

﴾*7. And to guard against every rebellious Shayṭān.*﴿

﴾*8. They cannot listen to the higher group for they are pelted from every side.*﴿

﴾*9. Outcast, and theirs is a constant torment.*﴿

﴾*10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.*﴿

The Adornment and Protection of the Heaven comes from Allāh

Allāh tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allāh says:

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝٥﴾

﴾*And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the*

Shayāṭīn, and have prepared for them the torment of the blazing Fire.﴾ (67:5),

﴿وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّـٰهَا لِلنَّـٰظِرِينَ ۝١٦ وَحَفِظْنَـٰهَا مِن كُلِّ شَيْطَـٰنٍ رَّجِيمٍ ۝١٧ إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ۝١٨﴾

﴿*And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shayṭān. Except him who steals the hearing then he is pursued by a clear flaming fire.*﴾ (15:16-18).

And Allāh says here:

﴿وَحِفْظًا﴾

﴿*And to guard*﴾ meaning, to protect as it should be protected,

﴿مِّن كُلِّ شَيْطَـٰنٍ مَّارِدٍ﴾

﴿*against every rebellious Shayṭān.*﴾ means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allāh, may He be glorified, says:

﴿لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ﴾

﴿*They cannot listen to the higher group*﴾ meaning, they cannot reach the higher group – which refers to the heavens and the angels in them – when they speak of what has been revealed by Allāh of His Laws and decrees. We have already mentioned this when explaining the *Ḥadīths* quoted when we discussed the *Āyah*,

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾

﴿*when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.*﴾ (34:23).

Allāh says:

﴿وَيُقْذَفُونَ﴾

﴿*for they are pelted*﴾ meaning, they are hit,

﴿مِن كُلِّ جَانِبٍ﴾

﴿*from every side.*﴾ means, from all directions from which they

try to reach the heaven.

﴿دُحُورًا﴾

﴾*Outcast,*﴿ means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

﴿وَلَهُمْ عَذَابٌ وَاصِبٌ﴾

﴾*and theirs is a constant torment.*﴿ means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allāh says:

﴿وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

> ﴾*and [We] have prepared for them the torment of the blazing Fire*﴿ (67:5).

﴿إِلَّا مَنْ خَطِفَ الْخَطْفَةَ﴾

﴾*Except such as snatch away something by stealing,*﴿

means, except for the one among the *Shayāṭīn* who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it – by the decree of Allāh – before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the *Ḥadīth*. Allāh says:

﴿إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾﴾

> ﴾*Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.*﴿

meaning, shining brightly.

Ibn Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The *Shayāṭīn* had places where they sat in the heavens listening to what was being revealed by Allāh. The stars did not move and the *Shayāṭīn* were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allāh ﷺ was sent, if a *Shayṭān* wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They

complained about this to Iblīs, may Allāh curse him, and he said, 'Something must have happened.' He sent his troops out and they found the Messenger of Allāh ﷺ standing in prayer between the two mountains of Nakhlah." – Wakī' said, "This means in the valley of Nakhlah." – "They went back to Iblīs and told him about that, and he said, 'This is what has happened.' "[1]

﴿فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ
وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾ وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ
مُّبِينٌ ﴿١٥﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ
دَٰخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾

﴾11. Then ask them: "Are they harder to create, or those whom We have created?" Verily, We created them of a sticky clay.﴿

﴾12. Nay, you wondered while they mock.﴿

﴾13. And when they are reminded, they pay no attention.﴿

﴾14. And when they see an Ayāh (a sign) from Allāh, they mock at it.﴿

﴾15. And they say: "This is nothing but evident magic!"﴿

﴾16. "When we are dead and have become dust and bones, shall we verily be resurrected?"﴿

﴾17. "And also our fathers of old?"﴿

﴾18. Say: "Yes, and you shall then be humiliated."﴿

﴾19. It will be a single Zajrah,[2] and behold, they will be staring!﴿

The Certainty of Life after Death

Allāh says: 'Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures – everything in between them?' Ibn Mas'ūd said that they admitted that these things were harder to create than they were.[3] If this is the case, then why do they deny the

[1] Aṭ-Ṭabari 21:12.
[2] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].
[3] Aṭ-Ṭabari 21:19.

resurrection, when they see things that are greater than that which they deny? As Allāh says:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾

﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not*﴿ (40:57)

Then Allāh explains that they were created from something weak, as He says:

﴿إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ﴾

﴾*Verily, We created them of a sticky clay.*﴿ Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This is the useful kind of mud which sticks to itself."[1] Ibn 'Abbās, may Allāh be pleased with him, and 'Ikrimah said, "It is sticky and useful." Qatādah said, "It is that which sticks to the hand."

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴾

﴾*Nay, you wondered while they mock.*﴿ means, 'you were astounded, O Muḥammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allāh told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.'

Qatādah said, "Muḥammad ﷺ was astounded by the mockery of the misguided ones among the sons of Ādam."[2]

﴿وَإِذَا رَأَوْا ءَايَةً﴾

﴾*And when they see an Ayāh*﴿ means, clear evidence and proof,

﴿يَسْتَسْخِرُونَ﴾

﴾*they mock at it.*﴿ Mujāhid and Qatādah said, "They make fun of it."[3]

[1] Al-Qurṭubi 15:69, Aṭ-Ṭabari 21:22.

[2] Aṭ-Ṭabari 21:23.

[3] Aṭ-Ṭabari 21:24.

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ
بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾
فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ
﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ
لَذَائِقُو الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
فَوَاكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ
﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ
﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَاصِرَاتُ
الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

﴿وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾﴾

﴿*And they say: "This is nothing but evident magic!"*﴾
means, 'this that you have brought is nothing but plain magic.'

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾﴾

﴿*When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also our fathers of old?*﴾
They thought that this was unlikely to happen, and they did not believe it.

﴿قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾﴾

﴿*Say: "Yes, and you shall then be humiliated".*﴾
means, 'tell them, O Muḥammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might. This is like the *Āyāt*:

﴿وَكُلٌّ أَتَوْهُ دَٰخِرِينَ﴾

﴿*And all shall come to Him, humbled*﴾ (27:87), and

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*Verily, those who scorn My worship, they will surely enter Hell in humiliation!*﴾ (40:60)

Then Allāh says:

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾

﴿It will be a single Zajrah, and behold, they will be staring!﴾
means, it will be a single command from Allāh, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allāh knows best.

﴿وَقَالُوا۟ يَـٰوَيْلَنَا هَـٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾ هَـٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾ ٱحْشُرُوا۟ ٱلَّذِينَ
ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ إِنَّهُم
مَّسْـُٔولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

﴿20. They will say: "Woe to us! This is the Day of Recompense!"﴾

﴿21. (It will be said:) "This is the Day of Judgement which you used to deny."﴾

﴿22. (It will be said to the angels:) Assemble those who did wrong, together with their companions and what they used to worship,﴾

﴿23. Instead of Allāh, and lead them on to the way of flaming Fire (Hell);﴾

﴿24. But stop them, verily, they are to be questioned.﴾

﴿25. "What is the matter with you? Why do you not help one another?"﴾

﴿26. Nay, but that Day they shall surrender.﴾

The Day of Recompense

Allāh tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

﴿وَقَالُوا۟ يَـٰوَيْلَنَا هَـٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾﴾

﴿They will say: "Woe to us! This is the Day of Recompense!"﴾
And the angels and the believers will say:

﴿هَـٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾﴾

﴾*This is the Day of Judgement which you used to deny.*﴿

This will be said to them as a rebuke and reproof. Allāh will command the angels to separate the disbeliever from the believers in the place where they are standing. Allāh says:

﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾

﴾*(It will be said to the angels:) Assemble those who did wrong, together with their companions*﴿

An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "Their companions means their counterparts, those who are like them."[1] This was also the view of Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Abu Ṣāliḥ, Abu Al-'Āliyah and Zayd bin Aslam."[2] Sharīk said, narrating from Simāk, from An-Nu'mān: "I heard 'Umar say:

﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾

﴾*Assemble those who did wrong, together with their companions*﴿

means, 'Those who are like them. So those who committed *Zinā* will be gathered with others who committed *Zinā*, those who dealt in *Ribā* will be gathered with others who dealt in *Ribā*, those who drank wine will be gathered with others who drank wine.' Mujāhid and Sa'īd bin Jubayr narrated from Ibn 'Abbās:

﴿وَأَزْوَاجَهُمْ﴾

﴾*their companions*﴿ means "Their friends."

﴿وَمَا كَانُوا يَعْبُدُونَ ۝٢٢ مِن دُونِ اللَّهِ﴾

﴾*and what they used to worship. Instead of Allāh,*﴿ means, instead of Allāh, i.e., their idols and false gods will be gathered together with them in the same place.

﴿فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ﴾

﴾*and lead them on to the way of flaming Fire.*﴿ means, take them to the way to Hell. This is like the *Āyah*:

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[1] Aṭ-Ṭabari 21:27.

[2] Aṭ-Ṭabari 21:27, 28.

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

﴾and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴿ (17:97).

﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾﴾

﴾But stop them, verily, they are to be questioned.﴿

means, stop them so that they may be questioned about the things they did and said in this world. As Aḍ-Ḍaḥḥāk said, narrating from Ibn 'Abbās, this means, 'detain them, for they are to be brought to account.' 'Abdullāh bin Al-Mubārak said, "I heard 'Uthmān bin Zā'idah say, 'The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾﴾

﴾What is the matter with you? Why do you not help one another?﴿.' "

meaning, 'as you claimed that you would all help one another.'

﴿بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

﴾Nay, but that Day they shall surrender.﴿

means, they will be subjected to the command of Allāh, and they will not be able to resist it or avoid it. And Allāh knows best.

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَل لَّمْ تَكُونُوا
مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا
لَذَائِقُونَ ﴿٣١﴾ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ
بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوا
آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾﴾

﴾27. And they will turn to one another and question one another.﴿

﴾28. They will say: "It was you who used to come to us from

the right side."﴿

﴾29. They will reply: "Nay, you yourselves were not believers."﴿

﴾30. "And we had no authority over you. Nay! But you were a transgressing people."﴿

﴾31. "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment)."﴿

﴾32. "So we led you astray because we were ourselves astray."﴿

﴾33. Then verily, that Day, they will (all) share in the torment.﴿

﴾34. Certainly, that is how We deal with the criminals.﴿

﴾35. Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴿

﴾36. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"﴿

﴾37. Nay! he has come with the truth and he confirms the Messengers.﴿

The arguing of the Idolators on the Day of Resurrection

Allāh tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

﴿فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا
مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ
ٱلْعِبَادِ ﴿٤٨﴾﴾

﴾The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"﴿ (40:47-48)

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُواْ لِلَّذِينَ ٱسْتَكْبَرُواْ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُواْ لِلَّذِينَ
ٱسْتُضْعِفُوٓاْ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ

ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾

﴾*But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?*﴿ (34:31-33)

Similarly, they are described here as saying:

﴾إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ﴿

﴾*It was you who used to come to us from the right side.*﴿

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said; "They will say, 'You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatādah said, "Men will say to the *Jinn*, 'You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, "You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth."[1] Ibn Zayd said, it means: "You stood in the way between us and goodness, and you repelled us from Islām and faith and doing the good deeds that we had been commanded to do."[2] Yazīd Ar-Rishk said, "from *Lā ilāha illallāh*."

﴾قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٢٩﴾﴿

[1] Aṭ-Ṭabari 21:32.

[2] Aṭ-Ṭabari 21:32.

﴾*They will reply: "Nay, you yourselves were not believers."*﴿

The leaders of the *Jinn* and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

﴾وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ﴿

﴾*And we had no authority over you.*﴿ means, 'we had no proof of the truth of that to which we called you.'

﴾بَلْ كُنتُمْ قَوْمًا طَٰغِينَ﴿

﴾*Nay! But you were a transgressing people.*﴿

'You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

﴾فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ إِنَّا لَذَآئِقُونَ ﴿٣١﴾ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾﴿

﴾*So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.*﴿

Those who were arrogant will say to those who were deemed weak, 'the Word of Allāh has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

﴾فَأَغْوَيْنَٰكُمْ﴿

﴾*So we led you astray*﴿ means, 'so we called you to misguidance,'

﴾إِنَّا كُنَّا غَٰوِينَ﴿

﴾*because we were ourselves astray.*﴿ means, 'we called you to follow the path which we were on, and you responded.' Allāh says:

﴾فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾﴿

﴾*Then verily, that Day, they will (all) share in the torment.*﴿

means, all of them will be in Hell, each according to what he deserves.

﴾إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ﴿

﴾*Certainly, that is how We deal with criminals. Truly, when it*

was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾

means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Ḥātim narrated that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتّٰى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ عَزَّ وَجَلَّ»

«*I have been commanded to fight the people until they say Lā ilāha ill-Allāh. Whoever says Lā ilāha illallāh, he and his property are safe from me except for his obligation, and his reckoning will be with Allāh, may He be glorified.*»[1]

Allāh revealed in His Book the story of people who were arrogant, as He says:

﴿إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ۝٣٥ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍۭ ۝٣٦﴾

﴾*Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"*﴾

meaning, 'Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet?' – meaning the Messenger of Allāh ﷺ. Allāh said in refutation of their attitude:

﴿بَلْ جَآءَ بِٱلْحَقِّ﴾

﴾*Nay! he has come with the truth*﴾ meaning, the Messenger of Allāh ﷺ has brought the truth with all that Allāh has revealed to him of stories and commandments.

﴿وَصَدَّقَ ٱلْمُرْسَلِينَ﴾

﴾*and he confirms the Messengers.*﴾ means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allāh, as they said he would.

[1] Muslim 1:52.

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

﴾Nothing is said to you except what was said to the Messengers before you﴿ (41:43).

﴿إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴾38. Verily, you are going to taste the painful torment;﴿

﴾39. And you will be requited nothing except for what you used to do.﴿

﴾40. Save the chosen servants of Allāh.﴿

﴾41. For them there will be a known provision,﴿

﴾42. Fruits; and they shall be honored,﴿

﴾43. In the Gardens of Delight,﴿

﴾44. Facing one another on thrones.﴿

﴾45. Round them will be passed a cup of pure wine﴿

﴾46. White, delicious to the drinkers.﴿

﴾47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴿

﴾48. And beside them will be Qāṣirāt-Aṭ-Ṭarf with (wide and beautiful) eyes.﴿

﴾49. as if they were Bayḍ Maknūn.﴿

The Punishment of the Idolators and the Reward of the sincere Believers

Allāh says, addressing the people:

﴿إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾﴾

﴾Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.﴿

Then He makes an exception in the case of His sincerely believing servants. This is like the *Āyāt*:

﴿وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾*By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...*﴿ (103:1-3),

﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝٥ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴾*Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds*﴿ (95:4-6).

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝٧١ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۝٧٢﴾

﴾*There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished. Then We shall save those who have Taqwā. And We shall leave the wrongdoers therein to their knees.*﴿ (19:71-72); and

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝٣٨ إِلَّا أَصْحَابَ الْيَمِينِ ۝٣٩﴾

﴾*Every person is a pledge for what he has earned, except those on the right*﴿ (74:38-39).

Allāh says here:

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝٤٠﴾

﴾*Save the chosen servants of Allāh.*﴿ meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allāh wills.

﴿أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝٤١﴾

﴾*For them there will be a known provision,*﴿ Qatādah and As-Suddi said, "This means Paradise."[1] It is explained further in the next *Āyah*:

﴿فَوَاكِهُ﴾

﴾*Fruits*﴿ meaning, of different kinds.

﴿وَهُم مُّكْرَمُونَ﴾

[1] Aṭ-Ṭabari 21:35.

﴾and they shall be honored,﴿ means, they will be served and will live a life of luxury.

﴿فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾﴾

﴾In the Gardens of Delight, facing one another on thrones.﴿

Mujāhid said, "One of them will not look at one another's backs."[1]

﴿يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

﴾Round them will be passed a cup of pure wine – white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴿

This is like the *Āyah*:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

﴾Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.﴿(56:17-19).

Allāh refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches – which is the meaning of *Ghawl* – causing people to lose their minds completely. So He says here:

﴿يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾﴾

﴾Round them will be passed a cup of pure wine﴿

meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Mālik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

﴿لَذَّةٍ لِّلشَّٰرِبِينَ﴾

---

[1] Al-Qurṭubi 15:77.

﴾*delicious to the drinkers.*﴿ means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

﴿لَا فِيهَا غَوْلٌ﴾

﴾*Neither will they have Ghawl from that*﴿

means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah and Ibn Zayd.[1] This is unlike the wine of this world, which causes colic and so on, because it is too watery.

﴿وَلَا هُمْ عَنْهَا يُنزَفُونَ﴾

﴾*nor will they suffer intoxication therefrom.*﴿

Mujāhid said, "It will not cause them to lose their minds."[2] This was also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Al-Ḥasan. 'Aṭā' bin Abi Muslim Al-Khurasāni, As-Suddi and others. Aḍ-Ḍaḥḥāk reported that Ibn Abbās said, "Wine causes four things: intoxication, headache, vomiting and urine."[3] So, when Allāh mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in *Sūrat Aṣ-Ṣāffāt.*

﴿وَعِندَهُمْ قَـٰصِرَٰتُ ٱلطَّرْفِ﴾

﴾*And beside them will be Qāṣirāt Aṭ-Ṭarf*﴿

means, chaste females, who will not look at anyone other than their husbands, as Ibn 'Abbās, Mujāhid, Zayd bin Aslam, Qatādah, As-Suddi and others said.[4]

﴿عِينٌ﴾

﴾*with (wide and beautiful) eyes* ﴿means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allāh says:

[1] Aṭ-Ṭabari 21:38.
[2] Aṭ-Ṭabari 21:40.
[3] Al-Qurṭubi 15:79.
[4] Aṭ-Ṭabari 21:41, 42.

يقول أءنك لمن المصدقين ﴿٥٢﴾ أءذا متنا وكنا ترابا وعظاما أءنا
لمدينون ﴿٥٣﴾ قال هل أنتم مطلعون ﴿٥٤﴾ فاطلع فرءاه في سواء
الجحيم ﴿٥٥﴾ قال تالله إن كدت لتردين ﴿٥٦﴾ ولولا نعمة ربي
لكنت من المحضرين ﴿٥٧﴾ أفما نحن بميتين ﴿٥٨﴾ إلا موتتنا
الأولى وما نحن بمعذبين ﴿٥٩﴾ إن هذا لهو الفوز العظيم ﴿٦٠﴾
لمثل هذا فليعمل العاملون ﴿٦١﴾ أذلك خير نزلا أم شجرة
الزقوم ﴿٦٢﴾ إنا جعلناها فتنة للظالمين ﴿٦٣﴾ إنها شجرة
تخرج في أصل الجحيم ﴿٦٤﴾ طلعها كأنه رءوس الشياطين
﴿٦٥﴾ فإنهم لآكلون منها فمالئون منها البطون ﴿٦٦﴾ ثم إن لهم
عليها لشوبا من حميم ﴿٦٧﴾ ثم إن مرجعهم لإلى الجحيم ﴿٦٨﴾
إنهم ألفوا ءاباءهم ضالين ﴿٦٩﴾ فهم على ءاثارهم يهرعون ﴿٧٠﴾
ولقد ضل قبلهم أكثر الأولين ﴿٧١﴾ ولقد أرسلنا فيهم
منذرين ﴿٧٢﴾ فانظر كيف كان عاقبة المنذرين ﴿٧٣﴾
إلا عباد الله المخلصين ﴿٧٤﴾ ولقد نادىنا نوح فلنعم
المجيبون ﴿٧٥﴾ ونجيناه وأهله من الكرب العظيم ﴿٧٦﴾

﴿وعندهم قاصرات الطرف عين ﴿٤٨﴾﴾

﴿*And beside them will be Qāṣirāt Aṭ-Ṭarf, with (wide and beautiful) eyes.*﴾

﴿كأنهن بيض مكنون ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ Their bodies are described as having the most perfect color. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿كأنهن بيض مكنون ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, as if they were hidden pearls.[1]

Al-Ḥasan said:

﴿كأنهن بيض مكنون ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, protected, never touched by any hands. As-Suddi said, "The well preserved egg in its nest." Sa'īd bin Jubayr said:

﴿كأنهن بيض مكنون ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, "The inside of the egg." 'Aṭā' Al-Khurāsāni said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said:

﴿كأنهن بيض مكنون ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, "The white of the egg

[1] Aṭ-Ṭabari 21:43.

when its shell is removed." Ibn Jarīr's view concerning the meaning of *Maknūn* (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allāh knows best.

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَإِنَّكَ لَمِنَ
الْمُصَدِّقِينَ ﴿٥٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَاطَّلَعَ فَرَآهُ
فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾
أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾﴾

﴾50. Then they will turn to one another, mutually questioning.﴿

﴾51. A speaker of them will say: "Verily, I had a companion (in the world),"﴿

﴾52. "Who used to say: 'Are you among those who believe.﴿

﴾53. (That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn)?'"﴿

﴾54. (The speaker) said: "Will you look down?"﴿

﴾55. So he looked down and saw him in the midst of the Fire.﴿

﴾56. He said: "By Allāh! You have nearly ruined me."﴿

﴾57. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)."﴿

﴾58. "Are we then not to die (any more)?"﴿

﴾59. "Except our first death, and we shall not be punished?"﴿

﴾60. Truly, this is the supreme success!﴿

﴾61. For the like of this let the workers work.﴿

The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh

Allāh tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing

all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

﴿قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾﴾

﴾A speaker of them will say: "Verily, I had a companion..."﴿

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."[1]

﴿يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾﴾

﴾Who used to say: "Are you among those who believe..."﴿

means, 'do you believe in the resurrection after death, and the Reckoning and reward or punishment?' He used to say that by way of astonishment, disbelief and stubbornness.

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾﴾

﴾(That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn).﴿

Mujāhid and As-Suddi said, "Brought to account."[2] Ibn 'Abbās, may Allāh be pleased with him, and Muḥammad bin Ka'b Al-Quraẓi said, "Rewarded or punished according to our deeds."[3] Both views are correct.

﴿قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾﴾

﴾(The speaker) said: "Will you look down?"﴿

meaning, look over. The believer will say this to his companions among the people of Paradise.

﴿فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾﴾

﴾So he looked down and saw him in the midst of the Fire.﴿

Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Khulayd Al-'Uṣari, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni said, "This means, in the middle of Hell."[4] Al-Ḥasan Al-

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[1] Aṭ-Ṭabari 21:45.
[2] Aṭ-Ṭabari 21:47.
[3] Aṭ-Ṭabari 21:47.
[4] Aṭ-Ṭabari 21:48.

Baṣri said, "In the middle of Hell as if he were a burning star."[1]

﴿قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝٥٦﴾

﴿*He said: "By Allāh! You have nearly ruined me."*﴾

The believer will say, addressing the disbeliever: 'By Allāh, you nearly caused me to be doomed, if I had obeyed you.'

﴿وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ الْمُحْضَرِينَ ۝٥٧﴾

﴿*Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).*﴾

means, 'Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

﴿وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا اللَّهُ﴾

﴿*and never could we have found guidance, were it not that Allāh had guided us!*﴾ (7:43)

﴿أَفَمَا نَحْنُ بِمَيِّتِينَ ۝٥٨ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝٥٩﴾

﴿*Are we then not to die (any more)? Except our first death, and we shall not be punished?*﴾

This is what the believers will say when they feel joy at what Allāh has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allāh says:

﴿إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝٦٠﴾

﴿*Truly, this is the supreme success!*﴾ Al-Ḥasan Al-Baṣri said, "They know that death brings an end to every delight, so they will say,

﴿أَفَمَا نَحْنُ بِمَيِّتِينَ ۝٥٨ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝٥٩﴾

﴿*Are we then not to die? Except our first death, and we shall not be punished?*﴾

[1] Aṭ-Ṭabari 21:48.

It will be said, "No,

﴿إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝٦٠﴾

﴿*Truly, this is the supreme success!*﴾."[1]

﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ۝٦١﴾

﴿*For the like of this let the workers work.*﴾ Ibn Jarīr said, "These are the Words of Allāh, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter.[2]

The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this *Āyah*. Abu Ja'far bin Jarīr recorded that Furāt bin Tha'labah Al-Bahrāni said concerning the *Āyah*,

﴿إِنِّى كَانَ لِى قَرِينٌ﴾

﴿*Verily, I had a companion*﴾ "There were two men who were partners and had collected eight thousand *Dinārs*. One of them had a craft and the other did not. The one who had a craft said to the other, 'You do not have a craft, so I think I will divide the money with you and leave you ' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand *Dinārs*. He called his companion and showed him the house, saying, 'What do you think of this house? I bought it for one thousand *Dinārs*.' He said, 'How beautiful it is.' When he went out he said, 'O Allāh, this companion of mine has bought this house for one thousand *Dinārs*; I ask You for one of the houses of Paradise – and he gave one thousand *Dinārs* in charity.' Then as much time passed as Allāh willed should pass.

The first man married a woman with a dowry of one thousand *Dinārs*, and invited his companion and made food for him. When he came, he said, 'I have married this woman with a dowry of one thousand *Dinārs*.' He replied; 'How beautiful this is.' And when he left, he said, 'O Lord, my

[1] *Ad-Durr Al-Manthūr* 7:95.

[2] Aṭ-Ṭabari 21:52.

companion has married a woman with a dowry of one thousand *Dinārs*; I ask you for a wife from among *Al-Hūr Al-'Īyn'* – and he gave one thousand *Dinārs* in charity. Then as much time passed as Allāh willed should pass.

Then the first man bought two gardens for two thousand *Dinārs*, then he called his companion and showed them to him. He said, 'I have bought these two gardens for two thousand *Dinārs*.' He replied, 'How beautiful this is.' When he came out, he said, 'O Lord, my companion has bought two gardens for two thousand *Dinārs*; I ask you for two gardens in Paradise' – and he gave two thousand *Dinārs* in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allāh. The man said, 'This is like a man who has such and such.' The angel said, 'That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, 'I had a companion who used to say: Are you among those who believe?' It was said to him, 'He is in Hell.' He said, 'Will you look down?' So he looked down and saw him in the midst of Hell. At this, he said:

﴿تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝٥٦ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ۝٥٧﴾

﴾By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴿"[1]

﴿أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝٦٢ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ۝٦٣ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝٦٤ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۝٦٥ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ۝٦٦ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ۝٦٧ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝٦٨ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ۝٦٩ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ۝٧٠﴾

﴾62. Is that (Paradise) better entertainment or the tree of Zaqqūm?﴿

[1] Aṭ-Ṭabari 21:45. This narration is among those, the Muslim is not required to believe in.

﴾63. Truly, We have made it (as) a trial for the wrongdoers.﴿

﴾64. Verily, it is a tree that springs out of the bottom of Hell-fire,﴿

﴾65. The shoots of its fruit stalks are like the heads of Shayāṭīn.﴿

﴾66. Truly, they will eat thereof and fill their bellies therewith.﴿

﴾67. Then on the top of that they will be given boiling Ḥamīm.﴿

﴾68. Then thereafter, verily, their return is to the flaming fire of Hell.﴿

﴾69. Verily, they found their fathers on the wrong path;﴿

﴾70. So they (too) hastened in their footsteps!﴿

The Tree of *Zaqqūm* and its Companions

Here Allāh asks: 'Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

﴾أَمْ شَجَرَةُ الزَّقُّومِ﴿

﴾or the tree of Zaqqūm﴿ which is in Hell?' The meaning here is a specific kind of tree which is called *Zaqqūm*. This is like the *Āyah*:

﴾وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْآكِلِينَ ﴿٢٠﴾﴿

﴾And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.﴿ (23:20) – which is the olive tree. This is supported by the *Āyah*:

﴾ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾﴿

﴾Then moreover, verily, – you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqūm.﴿ (56:51-52).

﴾إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾﴿

﴾Truly, We have made it (as) a trial for the wrongdoers.﴿

Qatādah said, "The tree of *Zaqqūm* is mentioned as a test for those who are misguided. They said, 'Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then

Allāh revealed the words:

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ٦٤﴾

﴾Verily, it is a tree that springs out of the bottom of Hell-fire.﴿
meaning, it is nourished by the fire, for it was created from fire."[1] Mujāhid said:

﴿إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ٦٣﴾

﴾Truly, We have made it (as) a trial for the wrongdoers.﴿
Abu Jahl, may Allāh curse him, said, "*Zaqqūm* means dates and butter which I eat [*Atazaqqamuhu*]."[2]

I say that the meaning of the *Āyah* is, "We have told you, O Muḥammad, of the tree of *Zaqqūm* as a trial with which We test the people to see who will believe and who will disbelieve." This is like the *Āyah*:

﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا﴾

﴾And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh﴿ (17:60).

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ٦٤﴾

﴾Verily, it is a tree that springs out of the bottom of Hell-fire.﴿
means, its roots grow at the bottom of Hell.

﴿طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ٦٥﴾

﴾The shoots of its fruit stalks are like the heads of Shayāṭīn.﴿
this is a description of how ugly and repulsive it is. It is likened to

﴿رُءُوسُ ٱلشَّيَٰطِينِ﴾

﴾the heads of Shayāṭīn﴿, even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

[1] Aṭ-Ṭabari 21:52.

[2] Aṭ-Ṭabari 21:53.

﴿فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا ٱلْبُطُونَ﴾

﴾*Truly, they will eat thereof and fill their bellies therewith.*﴿

Allāh mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allāh says:

﴿لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ﴾

﴾*No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger.*﴿ (88:6 -7).

﴿ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ﴾

﴾*Then on the top of that they will be boiling Ḥamīm*﴿

Ibn 'Abbās, may Allāh be pleased with him, said, "This means they will be given boiling *Ḥamīm* to drink after they have eaten from *Zaqqūm*."[1] According to another report, he said that this means a mixture made from boiling water.[2] Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Ḥātim recorded that Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for food from the tree of *Zaqqūm*. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

[1] Aṭ-Ṭabari 21:55.

[2] Aṭ-Ṭabari 21:52. For an explanation of *Ḥamīm*, see the *Tafsīr* of *Sūrat Ar-Raḥmān* (55:44).

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾﴾

﴾Then thereafter, verily, their return is to the flaming fire of Hell.﴿

means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the *Āyah*,

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

﴾They will go between it (Hell) and the fierce boiling water!﴿ (55:44).

Qatādah recited this *Āyah* when discussing this *Āyah*.[1] This is a good interpretation. 'Abdullāh bin Mas'ūd recited it differently, with the meaning "Their return in the afternoon." 'Abdullāh, may Allāh be pleased with him, used to say: "By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell." Then he recited:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴾The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose﴿ (25:24).[2]

Allāh's saying;

﴿إِنَّهُمْ أَلْفَوْا ءَابَاءَهُمْ ضَالِّينَ ﴿٦٩﴾﴾

﴾Verily, they found their fathers on the wrong path;﴿

means, 'We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.' Allāh says:

﴿فَهُمْ عَلَى ءَاثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾﴾

﴾So they (too) hastened in their footsteps!﴿

Mujāhid said, "This is like running."[3] Sa'īd bin Jubayr said, "They followed ignorance and foolishness."

[1] Aṭ-Ṭabari 21:56.
[2] Aṭ-Ṭabari 21:56.
[3] Aṭ-Ṭabari 21:57.

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ
عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ
عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن
شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ
لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ
﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾
فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا
بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ
﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ
فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾
وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ
﴿١٠٠﴾ فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ
يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ
يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾

﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ
ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِم
مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ
ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾﴾

﴾71. And indeed most of the earlier ones went astray before them;﴿

﴾72. And indeed We sent among them warners;﴿

﴾73. Then see what was the end of those who were warned.﴿

﴾74. Except the chosen servants of Allāh.﴿

Allāh tells us that most of the previous nations went astray, worshipping other gods alongside Allāh. He states that He sent among them warners to alert them to the anger, wrath and vengeance of Allāh towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allāh says:

﴿فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾﴾

﴾Then see what was the end of those who were warned. Except the chosen servants of Allāh﴿.

﴿وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُۥ
هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى

الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾﴾

﴾75. And indeed Nūḥ invoked Us, and We are the best of those who answer.﴿

﴾76. And We rescued him and his family from the great distress,﴿

﴾77. And, his progeny, them We made the survivors.﴿

﴾78. And left for him (a goodly remembrance) among the later generations﴿

﴾79. "Salām (peace!) be upon Nūḥ among the all creatures!"﴿

﴾80. Verily, thus We reward the gooddoers.﴿

﴾81. Verily, he [Nūḥ] was one of Our believing servants.﴿

﴾82. Then We drowned the others.﴿

Nūḥ and His People

When Allāh tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nūḥ and the rejection of his people. Only a few of Nūḥ's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear – for every time he called them, they turned away from him even more – he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allāh became angry because Nūḥ was angry with them. He says:

﴿وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾﴾

﴾And indeed Nūḥ invoked Us, and We are the best of those who answer.﴿

﴿وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾﴾

﴾And We rescued him and his family from the great distress.﴿ means, their disbelief and their insults.

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾﴾

﴾And, his progeny, them We made the survivors.﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be

pleased with him, "There was no one left apart from the offspring of Nūḥ, peace be upon him."[1] Sa'īd bin Abi 'Arūbah said, narrating from Qatādah concerning the *Āyah*,

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۝٧٧﴾

﴾And, his progeny, them We made the survivors.﴿

"All people descended from the offspring of Nūḥ, peace be upon him."[2] At-Tirmidhi, Ibn Jarīr and Ibn Abi Ḥātim narrated from Samurah, may Allāh be pleased with him, that the Prophet ﷺ said, concerning the *Āyah*,

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۝٧٧﴾

﴾And, his progeny, them We made the survivors﴿:

«سَامُ، وَحَامُ، وَيَافِثُ»

«Sām, Ḥām and Yāfith.»[3]

Imām Aḥmad recorded from Samurah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو الرُّومِ»

«Sām was the father of the Arabs, Ḥām was the father of the Ethiopians and Yāfith was the father of the Romans.»"[4]

This was also recorded by At-Tirmidhi.[5] What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Rūmā (Roma) the son of *Līṭī*, the son of Yūnān, the son of Yāfith, the son of Nūḥ, peace be upon him.

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝٧٨﴾

﴾And left for him among the later generations.﴿

Ibn 'Abbās, may Allāh be pleased with him, said, "He is remembered in a good way."[6] Mujāhid said this means "An

[1] Aṭ-Ṭabari 21:59.

[2] Aṭ-Ṭabari 21:59.

[3] *Tuḥfat Al-Aḥwadhi* 5:365, Aṭ-Ṭabari 21:59. See the note below.

[4] Aḥmad 5:9.

[5] *Tuḥfat Al-Aḥwadhi* 9:98. The majority consider these to be unauthentic.

[6] Aṭ-Ṭabari 21:60.

honorable mention by all the Prophets."[1] Qatādah and As-Suddi said, "Allāh caused him to be praised constantly by others."[2] Aḍ-Ḍaḥḥāk said it means "*Salām* and praise."

﴿سَلَـٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَـٰلَمِينَ ﴿٧٩﴾﴾

﴿*Salām (peace!) be upon Nūḥ among the all creatures!*﴾

This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

﴿إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾﴾

﴿*Verily, thus We reward the gooddoers.*﴾ means, 'This is how We reward those of Our servants who do deeds of obedience to Allāh. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allāh says:

﴿إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾﴾

﴿*Verily, he [Nūḥ] was one of Our believing servants.*﴾

meaning, one of the sincere believers in the Oneness of Allāh, one of those who had certain faith.

﴿ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٦٦﴾﴾

﴿*Then We drowned the others.*﴾ means, 'We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

﴿وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَـٰلَمِينَ ﴿٨٧﴾﴾

﴿*83. And verily, among those who followed his way was Ibrāhīm.*﴾

﴿*84. When he came to his Lord with a Salīm heart.*﴾

﴿*85. When he said to his father and to his people: "What is it that which you worship?"*﴾

﴿*86. "Is it a falsehood - gods other than Allāh - that you desire?"*﴾

[1] Aṭ-Ṭabari 21:60.

[2] Aṭ-Ṭabari 21:60.

﴾87. *"Then what think you about the Lord of the all that exists?"*﴿

The Story of Ibrāhīm and His People

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴾وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾﴿

﴾*And verily, among those who followed his ways was Ibrāhīm.*﴿

means, he was one of the followers of his religion.[1] Mujāhid said, "He was following his path and his way."[2]

﴾إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾﴿

﴾*When he came to his Lord with a Salīm heart.*﴿

Ibn 'Abbās, may Allāh be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allāh."[3]

Ibn Abi Ḥātim recorded that 'Awf said, "I said to Muḥammad bin Sīrīn, 'What is the *Salīm* heart?' He said, 'One which knows that Allāh is true and that the Hour will undoubtedly come to pass, and that Allāh will resurrect those who are in the graves.'"[4] Al-Ḥasan said, "One that is free from *Shirk*."[5] 'Urwah said, "One that is not cursed."[6]

﴾إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾﴿

﴾*When he said to his father and to his people: "What is it that which you worship?"*﴿

He denounced his people for their worship of idols and false gods, Allāh said:

﴾أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾﴿

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[1] Aṭ-Ṭabari 21:61.
[2] Aṭ-Ṭabari 21:61.
[3] Al-Qurṭubi 15:91.
[4] Al-Qurṭubi 15:91.
[5] Aṭ-Ṭabari 21:62.
[6] Aṭ-Ṭabari 21:62.

﴾*Is it a falsehood - gods other than Allāh - that you desire? Then what think you about the Lord of the all that exists?*﴿

Qatādah said, "This means, 'what do you think He will do with you when you meet Him, given that you worshipped others alongside Him?'"[1]

﴿فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ
أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ
أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾﴾

﴾*88. Then he cast a glance at the stars,*﴿

﴾*89. And he said: "Verily, I am sick."*﴿

﴾*90. So they turned away from him and departed.*﴿

﴾*91. Then he turned to their gods and said: "Will you not eat?"*﴿

﴾*92. "What is the matter with you that you speak not?"*﴿

﴾*93. Then he turned upon them, striking (them) with (his) right hand.*﴿

﴾*94. Then they came hastily towards him.*﴿

﴾*95. He said: "Worship you that which you (yourselves) carve?"*﴿

﴾*96. "While Allāh has created you and what you make!"*﴿

﴾*97. They said: "Build for him a building and throw him into the blazing fire!"*﴿

﴾*98. So, they plotted a plot against him, but We made them the lowest.*﴿

Ibrāhīm, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

[1] Aṭ-Ṭabari 21:63.

﴿فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾﴾

﴾So they turned away from him and departed.﴿

Qatādah said, "The Arabs say of one who thinks deeply that he is looking at the stars."[1] What Qatādah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

﴿إِنِّي سَقِيمٌ﴾

﴾Verily, I am sick.﴿ meaning, weak. Ibn Jarīr narrated here a *Ḥadīth* from Abu Hurayrah, may Allāh be pleased with him, stating that the Messenger of Allāh ﷺ said:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثَ كَذَبَاتٍ: ثِنْتَيْنِ فِي ذَاتِ اللهِ تَعَالَى، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ وَقَوْلُهُ فِي سَارَةَ: هِيَ أُخْتِي»

«Ibrāhīm (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allah: (one is) when he said, ﴾Verily, I am sick﴿; and (the second) when he said, ﴾Nay, this one, the biggest (his wife) of them (idols) did it.﴿ and (the third) when he said concerning (his wife) Sārah, "She is my sister."»

This *Ḥadīth* is recorded in the books of the *Ṣaḥīḥ* and *Sunan* with various chain of narrations.[2] But this is not the kind of real lie for which a person is to be condemned – Allāh forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

﴿إِنِّي سَقِيمٌ﴾

﴾Verily, I am sick﴿ was, 'I am sick at heart of your worshipping idols instead of Allāh.' Al-Ḥasan Al-Baṣri said, "The people of Ibrāhīm went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

[1] *Ad-Durr Al-Manthūr* 7:100.

[2] *Fatḥ Al-Bāri* 6:447, Muslim 4:1840, Abu Dāwud 2:659, *Tuḥfat Al-Aḥwadhi* 9:5, An-Nasā'ī in *Al-Kubrā* 6:440

﴿إِنِّي سَقِيمٌ﴾

﴿*Verily, I am sick.*﴾ and he started looking at the sky. When they had gone out, he turned to their gods and broke them."[1] This was recorded by Ibn Abi Ḥātim. Allāh said:

﴿فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝٩٠﴾

﴿*So they turned away from him and departed.*﴾ meaning, he went to them after they had left, quickly and secretly.

﴿فَقَالَ أَلَا تَأْكُلُونَ﴾

﴿*and said: "Will you not eat?"*﴾ They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrāhīm, peace be upon him, looked at the food that was before them, he said:

﴿أَلَا تَأْكُلُونَ ۝٩١ مَا لَكُمْ لَا تَنطِقُونَ ۝٩٢﴾

﴿*Will you not eat? What is the matter with you that you speak not?*﴾

﴿فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ۝٩٣﴾

﴿*Then he turned upon them, striking (them) with (his) right hand.*﴾

Al-Farrā' said, "This means, he started to hit them with his right hand." Qatādah and Al-Jawhari said, "He turned to them, hitting them with his right hand."[2] He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the *Tafsīr* of *Sūrat Al-Anbiya'*.[3]

﴿فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ۝٩٤﴾

﴿*Then they came hastily towards him.*﴾ Mujāhid and others said, "This means, they came rushing. The story is told in brief here; in *Sūrat Al-Anbiya'*, it is told in more detail. When they returned, they did not know at first who had done this, until

[1] Aṭ-Ṭabari 21:63.

[2] Aṭ-Ṭabari 21:67.

[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* [21:58].

they investigated and found out that Ibrāhīm, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ﴾

﴿*Worship you that which you carve?*﴾ meaning, 'do you worship instead of Allāh idols which you yourselves carve and fashion with your own hands?'

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*While Allāh has created you and what you make!*﴾

This may mean, 'Allāh has created you and what you do;' or it may mean, 'Allāh has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhāri in the Book *Af'āl Al-'Ibād* from Ḥudhayfah, attributed to the Prophet ﷺ:

«إِنَّ اللهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنْعَتَهُ»

«*Allāh has created every doer of deeds and what he does.*» Thereupon he recited:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*While Allāh has created you and what you make!* ﴾[1]

When the proof had been established against them, they resolved to seize him by force and they said:

﴿ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ﴾

﴿*Build for him a building (i.e., furnace) and throw him into the blazing fire!*﴾

There happened what we have already discussed in our *Tafsīr* of *Sūrat Al-Anbiya'*, (21:68-70) and Allāh saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allāh says:

﴿فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾﴾

﴿*So, they plotted a plot against him, but We made them the lowest.*﴾

[1] *As-Sunnah*, Ibn Abi 'Āṣim 1:158.

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾﴾

سورة الصافات ٤٥٠ الجزء الثالث والعشرون

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ
صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ
الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي
الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ
﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ
الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا
مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ
وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ
﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ
الْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا
عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ
﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ
عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾
إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ
الْخَالِقِينَ ﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

﴾99. And he said: "Verily, I am going to my Lord. He will guide me!"

﴾100. "My Lord! Grant me (offspring) from the righteous."﴿

﴾101. So, We gave him the glad tidings of a forbearing boy.﴿

﴾102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allāh wills, you shall find me of the patient."﴿

﴾103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴿

﴾104. We called out to him: "O Ibrāhīm!"﴿

﴾105. *"You have fulfilled the dream!" Verily, thus do We reward the doers of good.*﴿

﴾106. *Verily, that indeed was a manifest trial.*﴿

﴾107. *And We ransomed him with a great sacrifice;*﴿

﴾108. *And We left for him among the later generations.*﴿

﴾109. *"Salām (peace!) be upon Ibrāhīm!"*﴿

﴾110. *Thus indeed do We reward the doers of good.*﴿

﴾111. *Verily, he was one of Our believing servants.*﴿

﴾112. *And We gave him the glad tidings of Isḥāq - a Prophet from the righteous.*﴿

﴾113. *We blessed him and Isḥāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.*﴿

Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him

Allāh tells us that after He helped His close friend Ibrāhīm, peace be upon him, against his people, and after Ibrāhīm gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

﴿إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾﴾

﴾*Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.*﴿

meaning, obedient children, in compensation for his people and relatives whom he had left. Allāh said:

﴿فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾﴾

﴾*So We gave him the glad tidings of a forbearing boy.*﴿

This child was Ismā'īl, peace be upon him, for he was the first child of whom glad tidings were given to Ibrāhīm, peace be upon him, and he was older than Isḥāq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismā'īl, peace be upon him, was born when Ibrāhīm, peace be upon him, was eighty-six years old, and Isḥāq was born when Ibrāhīm was ninety-nine years old. According to their Book, Allāh commanded Ibrāhīm to sacrifice his only

son, and in another text it says his firstborn son. But here they falsely inserted the name of Isḥāq. This is not right because it goes against what their own Scripture says. They inserted the name of Isḥāq because he is their ancestor, while Ismā'īl is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Ismā'īl had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ﴾

﴾And, when he (his son) was old enough to walk with him,﴿

means, when he grew up and started to go with his father and walk with him, for Ibrāhīm used to go every so often to check on his son and his mother in the land of Fārān (i.e., Makkah), to see how they were doing. It was said that he used to ride on *Al-Burāq*, traveling there swiftly, and Allāh knows best. It was reported from Ibn 'Abbās, peace be upon him, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā' Al-Khurāsāni, Zayd bin Aslam and others that

﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ﴾

﴾And, when he (his son) was old enough to walk with him,﴿

means, when he became a young man and was able to work as his father did.[1]

﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ﴾

﴾And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴿

'Ubayd bin 'Umayr said, "The dreams of the Prophets are revelation," then he recited this *Āyah*:

﴿قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ﴾

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[1] Aṭ-Ṭabari 21:72 73.

﴾*he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"*﴿.[1]

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allāh and obeying his father.

﴾قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ﴿

﴾*He said: "O my father! Do that which you are commanded..."*﴿

meaning, 'obey the command of Allāh and sacrifice me.'

﴾سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ﴿

﴾*if Allāh wills, you shall find me of the patient.*﴿

meaning, 'I will be patient and will seek the reward for that with Allāh.' He, may peace and blessings be upon him, believed in what had been promised. Allāh said:

﴾وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾﴿

﴾*And mention in the Book Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Ṣalāh and the Zakāh, and his Lord was pleased with him.*﴿ (19:54-55).

﴾فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾﴿

﴾*Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;*﴿

means, when both of them had pronounced the *Shahādah* and remembered Allāh – Ibrāhīm because he was about to offer a sacrifice and Ismā'īl because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allāh; Ibrāhīm obeyed the command of Allāh and Ismā'īl obeyed Allāh and his father. This was the view of Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Ibn Isḥāq,[2] and others.

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[1] Aṭ-Ṭabari 21:75.

[2] Aṭ-Ṭabari 21:77.

The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Qatādah said:

﴿وَتَلَّهُ لِلْجَبِينِ﴾

﴿and he had laid him prostrate on his forehead;﴾

means, "He turned him upside down on his face."[1] Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When the rituals were enjoined upon Ibrāhīm, peace be upon him, the *Shayṭān* appeared to him at the *Mas'ā* and raced with him, but Ibrāhīm got there first. Then Jibrīl, upon him be peace, took him to *Jamrat Al-'Aqabah* and the *Shayṭān* appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at *Al-Jamrah Al-Wusṭā* and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismā'īl, peace be upon him, was wearing a white shirt, and he said, 'O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

﴿أَن يَٰٓإِبْرَٰهِيمُ ۝١٠٤ قَدْ صَدَّقْتَ ٱلرُّءْيَآ﴾

﴿O Ibrāhīm! You have fulfilled the dream!﴾

Ibrāhīm turned, and saw a fine, horned, white ram." Ibn 'Abbās said, "We used to look for similar types of rams."[2] Hishām mentioned this *Ḥadīth* at length in *Al-Manāsik*.

﴿وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ۝١٠٤ قَدْ صَدَّقْتَ ٱلرُّءْيَآ﴾

﴿We called out to him: "O Ibrāhīm! You have fulfilled the dream!"﴾

means, 'the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddi and others said that he passed the knife over Ismā'īl's neck, but it did not

[1] Aṭ-Ṭabari 21:77, 78.

[2] Aḥmad 1:297.

cut him at all, because a sheet of copper was placed between them. Ibrāhīm was called at that point, and it was said:

﴿قَدْ صَدَّقْتَ الرُّءْيَآ﴾

﴾You have fulfilled the dream!﴿[1]

Allāh says;

﴿إِنَّا كَذَٰلِكَ نَجْزِى الْمُحْسِنِينَ ۝٨٠﴾

﴾Verily, thus do We reward the doers of good.﴿

means, 'this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.' As Allāh says:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُۥٓ إِنَّ اللَّهَ بَٰلِغُ أَمْرِهِۦ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ۝٣﴾

﴾And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴿ (65:2-3).

On the basis of this *Āyah* and this story, some of the scholars of *Usūl* have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it – unlike some of the Mu'tazilah. The evidence for this is obvious, because Allāh commanded Ibrāhīm, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allāh says:

﴿إِنَّ هَٰذَا لَهُوَ الْبَلَٰٓؤُا الْمُبِينُ ۝١٠٦﴾

﴾Verily, that indeed was a manifest trial.﴿

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allāh and in obedience to Him. Allāh said:

[1] Aṭ-Ṭabari 21:74.

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴾*And of Ibrāhīm who fulfilled all that.*﴿ (53:37), and

﴿وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾﴾

﴾*And We ransomed him with a great sacrifice*﴿.

It was reported that Ibn 'Abbās, may Allāh be pleased with him, said, "A ram which had grazed in Paradise for forty years."[1]

Imām Aḥmad recorded that Ṣafiyyah bint Shaybah said, "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allāh ﷺ sent for 'Uthmān bin Ṭalḥah, may Allāh be pleased with him." On one occasion she said, "I asked 'Uthmān, 'Why did the Prophet ﷺ call you?' He said, 'The Messenger of Allāh ﷺ said to me,

«إِنِّي كُنْتُ رَأَيْتُ قَرْنَيِ الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ فَنَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَهُمَا فَخَمِّرْهُمَا، فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغَلُ الْمُصَلِّيَ»

«*I saw the horns of the ram when I entered the House [i.e., the Ka'bah], and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.*»' "

Sufyān said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too."[2]

This offers independent evidence that the one who was to be sacrificed was Ismā'īl, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrāhīm sacrificed, and they had been passed down from generation to generation, until the Messenger of Allāh ﷺ was sent. And Allāh knows best.

Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt

Sa'īd bin Jubayr, 'Āmir Ash-Sha'bi, Yūsuf bin Mihrān, Mujāhid, 'Aṭā' and others reported from Ibn 'Abbās that it was

[1] Aṭ-Ṭabari 21:90.

[2] Aḥmad 4:68.

Ismā'īl, peace be upon him.

Ibn Jarīr narrated that Ibn 'Abbās said, "The one who was ransomed was Ismā'īl, peace be upon him. The Jews claimed that it was Isḥāq, but the Jews lied."[1]

It was reported that Ibn 'Umar said, "The sacrifice was Ismā'īl."[2] Ibn Abi Najīḥ said, narrating from Mujāhid, "It was Ismā'īl, peace be upon him."[3] This was also the view of Yūsuf bin Mihrān.[4] Ash-Sha'bi said, "It was Ismā'īl, peace be upon him, and I saw the horns of the ram in the *Ka'bah*."[5]

Muḥammad bin Isḥāq reported from Al-Ḥasan bin Dīnār and 'Amr bin 'Ubayd from Al-Ḥasan Al-Baṣri that he did not doubt that the one of the two sons Ibrāhīm was commanded to sacrifice was Ismā'īl, peace be upon him.[6] Ibn Isḥāq said, "I heard Muḥammad bin Ka'b Al-Quraẓi say, 'The one whom Allāh commanded Ibrāhīm to sacrifice of his two sons was Ismā'īl.' We find this in the Book of Allāh, because when Allāh finishes the story of the one of the two sons of Ibrāhīm who was to be sacrificed, He then says:

﴿وَبَشَّرْنَـٰهُ بِإِسْحَـٰقَ نَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ ﴿١١٢﴾﴾

﴾*And We gave him the glad tidings of Isḥāq – a Prophet from the righteous*﴿, and

﴿فَبَشَّرْنَـٰهَا بِإِسْحَـٰقَ وَمِن وَرَآءِ إِسْحَـٰقَ يَعْقُوبَ﴾

﴾*So, We gave her glad tidings of Isḥāq and after Isḥāq, of Ya'qūb*﴿ (11:71).

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Isḥāq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Ismā'īl."[7] Ibn Isḥāq said, "I heard him say that often."[8]

[1] Aṭ-Ṭabari 21:83.
[2] Aṭ-Ṭabari 21:82.
[3] Aṭ-Ṭabari 21:84.
[4] Aṭ-Ṭabari 21:84.
[5] Aṭ-Ṭabari 21:84.
[6] Aṭ-Ṭabari 21:85.
[7] Aṭ-Ṭabari 21:84.
[8] Aṭ-Ṭabari 21:85.

Ibn Isḥāq reported from Buraydah bin Sufyān bin Farwah Al-Aslami that Muḥammad bin Ka'b Al-Quraẓi told them that he mentioned that to 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, when he was Khalīfah, while he was with him in Syria. 'Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islām, and he thought that he had been one of their scholars. 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, asked him about that.

Muḥammad bin Ka'b said, "I was with 'Umar bin 'Abd Al-'Azīz. 'Umar said to him, 'Which of the two sons of Ibrāhīm was he commanded to sacrifice?' He said, 'Ismā'īl. By Allāh, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allāh issued this command and the virtue that Allāh mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Isḥāq, because he is their father.' "[1]

'Abdullāh bin Al-Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, said, "I asked my father about which son was to be sacrificed – was it Ismā'īl or Isḥāq?" He said, "Ismā'īl." This was mentioned in *Kitāb Az-Zuhd*.[2]

Ibn Abi Ḥātim said, "I heard my father say, 'The correct view is that the one who was to be sacrificed was Ismā'īl, peace be upon him.'" He said, "And it was narrated that 'Ali, Ibn 'Umar, Abu Hurayrah, Abu Aṭ-Ṭufayl, Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr, Al-Ḥasan, Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b Al-Quraẓi, Abu Ja'far Muḥammad bin 'Ali and Abu Ṣāliḥ, may Allāh be pleased with them all, said that the one who was to be sacrificed was Ismā'īl."[3]

Al-Baghawi said in his *Tafsīr*, "This was the view of 'Abdullāh bin 'Umar, Sa'īd bin Al-Musayyib, As-Suddi, Al-Ḥasan Al-Baṣri, Mujāhid, Ar-Rabī' bin Anas, Muḥammad bin Ka'b Al-Quraẓi and Al-Kalbi."[4] This was also reported from Ibn

[1] Aṭ-Ṭabari 21:85.

[2] *Az-Zuhd*, 'Abdullāh bin Aḥmad; 80.

[3] Aṭ-Ṭabari 21:82-84.

[4] Al-Baghawi 4:32.

'Abbās and from Abu 'Amr bin Al-'Alā'.

﴿وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾﴾

﴾*And We gave him the glad tidings of Isḥāq – a Prophet from the righteous.*﴿

having given the glad tidings of the one who was to be sacrificed, who was Ismā'īl, Allāh immediately follows that with mention of the glad tidings of his brother Isḥāq. This is also mentioned in *Sūrah Hūd* (11:71) and in *Sūrat Al-Ḥijr* (15:53-55).

﴿نَبِيًّا﴾

﴾*a Prophet*﴿ means, from him there will come a righteous Prophet.

﴿وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾﴾

﴾*We blessed him and Isḥāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.*﴿

This is like the *Āyah*:

﴿قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ
يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾﴾

﴾*It was said: "O Nūḥ! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."*﴿ (11:48)

﴿وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾
وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ
الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾﴾

﴾*114. And, indeed We gave Our grace to Mūsā and Hārūn.*﴿

﴾*115. And We saved them and their people from the great distress,*﴿

﴾*116. And helped them, so that they became the victors;*﴿

﴾*117. And We gave them the clear Scripture;*﴿

﴿*118. And guided them to the right path.*﴾

﴿*119. And We left for them among the later generations.*﴾

﴿*120. "Salām (peace!) be upon Mūsā and Hārūn!"*﴾

﴿*121. Verily, thus do We reward the doers of good.*﴾

﴿*122. Verily, they were two of Our believing servants.*﴾

Mūsā and Hārūn

Allāh tells us how He blessed Mūsā and Hārūn with prophethood and how He saved them, along with those who believed, from the oppression of Fir'awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allāh revealed to Mūsā the Clear and Mighty Book, which is the Tawrāh, as Allāh says:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً﴾

﴿*And indeed We granted to Mūsā and Hārūn the criterion (of right and wrong), and a shining light*﴾ (21:48).

And Allāh says here:

﴿وَءَاتَيْنَـٰهُمَا ٱلْكِتَـٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَـٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾﴾

﴿*And We gave them the clear Scripture; and guided them to the right path.*﴾

meaning, with regard to words and deeds.

﴿وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾﴾

﴿*And We left for them among the later generations.*﴾

means, that after they died they would be mentioned in good terms and spoken of highly. Then Allāh explain this further:

﴿سَلَـٰمٌ عَلَىٰ مُوسَىٰ وَهَـٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾﴾

﴿*Salām (peace!) be upon Mūsā and Hārūn! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.*﴾

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾
وَتَرَكْنَا عَلَيْهِ فِى ٱلْآخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا
لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا
فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا ٱلْآخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم
مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ
ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ
مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ
كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً
مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ
وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ
شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ
ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾

﴿وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ
قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ
بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾
ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ
ٱلْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ
لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ ٱللَّهِ
ٱلْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِى
ٱلْآخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ
مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾﴾

﴾123. And verily, Ilyās was one of the Messengers.﴿

﴾124. When he said to his people: "Will you not have Taqwā?"﴿

﴾125. "Will you call upon 'Ba'l and forsake the Best of creators,﴿

﴾126. Allāh, your Lord and the Lord of your forefathers?"﴿

﴾127. But they denied him, so they will certainly be brought forth,﴿

﴾128. Save the chosen servants of Allāh.﴿

﴾129. And We left for him among the later generations.﴿

﴾130. "Salām (peace!) be upon Ilyāsīn!"﴿

﴾131. Verily, thus do We reward the doers of good.﴿

﴾132. Verily, he was one of Our believing servants.﴿

Ilyās

Qatādah and Muḥammad bin Isḥāq said, "Ilyās is another name for Idrīs."[1] Ibn Abi Ḥātim recorded that 'Abdullāh bin

[1] Aṭ-Ṭabari 21:95.

Mas'ūd, may Allāh be pleased with him, said, "Ilyās is Idrīs."[1] This was also the view of Aḍ-Ḍaḥḥāk .[2] Wahb bin Munabbih said, "He is Ilyās bin Yāsīn bin Finḥāṣ bin Al-'Īzār bin Hārūn bin 'Imrān."[3]

Allāh sent him to the Children of Israel after Hizqīl (Ezekiel), may peace be upon them both. They had started to worship an idol called Ba'l, and he called them to Allāh, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allāh against them, and Allāh withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allāh for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allāh to take him to Him. Al-Yasa' bin Akhṭūb had grown up under his care, may peace be upon them both. So Ilyās was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allāh clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allāh knows best how true it is.

﴿إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾﴾

﴾When he said to his people: "Will you not have Taqwā?"﴿

means, 'do you not fear Allāh when you worship others instead of Him?'

﴿أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾﴾

﴾Will you call upon Ba'l and forsake the Best of creators,﴿

Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, Qatādah and As-Suddi said that the word *Ba'l* means lord.[4] 'Ikrimah and Qatādah said, "This is the language of the people

[1] Al-Qurṭubi 15:115.

[2] Aṭ-Ṭabari 21:97.

[3] Aṭ-Ṭabari 21:97.

[4] Aṭ-Ṭabari 21:96.

of Yemen."[1] According to another report from Qatādah, it is the language of Azd Shanū'ah.[2] 'Abdur-Raḥmān bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba'labak (Baalbek) which is to the west of Damascus.[3] Aḍ-Ḍaḥḥāk said, "It is an idol which they used to worship."[4]

﴿أَتَدْعُونَ بَعْلًا﴾

﴿*Will you call upon Ba'l*﴾ means, 'will you worship an idol,'

﴿وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ۝﴾

﴿*and forsake the Best of creators, Allāh, your Lord and the Lord of your forefathers?*﴾

means, 'He is the One Who is deserving of your worship alone, with no partners or associates.'

﴿فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝﴾

﴿*But they denied him, so they will certainly be brought forth,*﴾

means, for the punishment on the Day of Reckoning.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝﴾

﴿*Save the chosen servants of Allāh.*﴾ means, those who believe in Him alone.

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝﴾

﴿*And We left for him among the later generations.*﴾

means, he is praised and spoken of highly.

﴿سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ۝﴾

﴿*Salām (peace!) be upon Ilyāsīn!*﴾ Similarly, one might say for Ismā'īl, Ismā'īn. This is the language (dialect) of Bani Asad; they say Mīkāl, Mīkā'īl, and Mīkā'īn. They say Ibrāhīm and Ibrāhām; Isrā'īl, Isrā'īn; Ṭūr Sīnā', Ṭūr Sīnīn. All of that is fine.

[1] Aṭ-Ṭabari 21:96.

[2] *Ad-Durr Al-Manthūr* 7:119.

[3] Aṭ-Ṭabari 21:97.

[4] Aṭ-Ṭabari 21:97.

﴿إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ۝٨٠ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ۝٨١﴾

﴾Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.﴿

We have already discussed the meaning of this above.[1] And Allāh knows best.

﴿وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ۝١٣٣ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ۝١٣٤ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ۝١٣٥ ثُمَّ دَمَّرْنَا
ٱلْءَاخَرِينَ ۝١٣٦ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ۝١٣٧ وَبِٱلَّيْلِ ۚ أَفَلَا تَعْقِلُونَ ۝١٣٨﴾

﴾133. And verily, Lūṭ was one of the Messengers.﴿

﴾134. When We saved him and his family, all,﴿

﴾135. Except an old woman (his wife) who was among those who remained behind.﴿

﴾136. Then We destroyed the rest.﴿

﴾137. Verily, you pass by them in the morning.﴿

﴾138. And at night; will you not then reflect?﴿

The Destruction of the People of Lūṭ (Lot)

Allāh tells us that He sent His servant and Messenger Lūṭ, peace be upon him, to his people, and they denied him, so Allāh saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allāh destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allāh says:

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ۝١٣٧ وَبِٱلَّيْلِ ۚ أَفَلَا تَعْقِلُونَ ۝١٣٨﴾

﴾Verily, you pass by them in the morning. And at night; will you not then reflect?﴿

meaning, 'will you not learn a lesson from them and how Allāh destroyed them, and realize that a similar end awaits the disbelievers.'

[1] See *Sūrat Aṣ-Ṣaffāt* (37:80-81).

﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾

﴾*139. And verily, Yūnus was one of the Messengers.*﴿

﴾*140. When he ran to the laden ship:*﴿

﴾*141. Then he (agreed to) cast lots, and he was among the losers.*﴿

﴾*142. Then a (big) fish swallowed him as he had done an act worthy of blame.*﴿

﴾*143. Had he not been of them who glorify Allāh,*﴿

﴾*144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.*﴿

﴾*145. But We cast him forth on the naked shore while he was sick,*﴿

﴾*146. And We caused a plant of gourd to grow over him.*﴿

﴾*147. And We sent him to a hundred thousand (people) or even more.*﴿

﴾*148. And they believed; so We gave them enjoyment for a while.*﴿

The Story of Yūnus

We have already discussed the story of Yūnus, peace be upon him, in *Sūrat Al-Anbiyā'* (21:87-88). In the Two *Ṣaḥīḥs* it is reported that the Messenger of Allāh ﷺ said:

«مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

«*It is not right for any person to say I am better than Yūnus bin Mattā.*»[1]

﴿إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾﴾

﴾*When he ran to the laden ship.*﴿ Ibn 'Abbās, may Allāh be pleased with him, said, "It was filled with cargo.

[1] *Fatḥ Al-Bāri* 4:193, Muslim 4:1846.

﴿فَسَاهَمَ﴾

﴾Then he (agreed to) cast lots,﴿ means, to draw lots."[1]

﴿فَكَانَ مِنَ الْمُدْحَضِينَ﴾

﴾and he was among the losers.﴿ means among those who have been overcome.

This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allāh Yūnus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allāh commanded a large fish from the Green Sea (i.e., Mediterranian Sea) to cleave the oceans and come and swallow Yūnus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yūnus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yūnus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatādah. Some said seven days; this was the view of Ja'far Aṣ-Ṣādiq, may Allāh be pleased with him. Some said forty days; this was the view of Abu Mālik.[2] Mujāhid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." And Allāh knows best how long exactly was.
Allāh says,

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾﴾

﴾Had he not been of them who glorify Allāh, He would have

[1] Aṭ-Ṭabari 21:106.
[2] Aṭ-Ṭabari 21:111.

indeed remained inside its belly (the fish) till the Day of Resurrection.﴿

It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Aḍ-Ḍaḥḥāk bin Qays, Abu Al-'Āliyah, Wahb bin Munabbih, Qatādah and others,[1] and it was the view favored by Ibn Jarīr.[2] This is what is indicated in the authentic *Ḥadīth* which we quote below, if Allāh wills. In a *Ḥadīth* narrated from Ibn 'Abbās, may Allāh be pleased with him, he ﷺ said:

«تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي الشِّدَّةِ»

«Remember Allāh during times of ease and He will remember you during times of difficulty.»[3]

And it was said that what was meant by the *Āyah*:

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾﴾

﴾Had he not been of them who glorify Allāh,﴿

was the meaning of the following *Āyat*:

﴿فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنجِي الْمُؤْمِنِينَ ﴿٨٨﴾﴾

﴾But he cried through the darkness (saying): "Lā ilāhā illā Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴿ (21:87-88).

This was the view of Sa'īd bin Jubayr and others.[4] Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him – and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allāh ﷺ:

«إِنَّ يُونُسَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَا لَهُ أَنْ يَدْعُوَ بِهَٰذِهِ الْكَلِمَاتِ وَهُوَ فِي بَطْنِ الْحُوتِ فَقَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَأَقْبَلَتِ الدَّعْوَةُ تَحُفُّ بِالْعَرْشِ، قَالَتِ الْمَلَائِكَةُ: يَا رَبِّ هَذَا صَوْتٌ ضَعِيفٌ مَعْرُوفٌ مِنْ

[1] Aṭ-Ṭabari 21:108, 109.
[2] Aṭ-Ṭabari 21:108.
[3] Aḥmad 1:307.
[4] Aṭ-Ṭabari 21:110.

بِلَادٍ بَعِيدَةٍ غَرِيبَةٍ فَقَالَ اللهُ تَعَالَى: أَمَا تَعْرِفُونَ ذَلِكَ؟ قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟ قَالَ عَزَّ وَجَلَّ: عَبْدِي يُونُسُ، قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ يَزَلْ يُرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟ قَالُوا: يَا رَبِّ أَوَلَا تَرْحَمُ مَا كَانَ يَصْنَعُ فِي الرَّخَاءِ فَتُنْجِيَهُ فِي الْبَلَاءِ، قَالَ: بَلَى، فَأَمَرَ الْحُوتَ فَطَرَحَهُ بِالْعَرَاءِ»

«*When it occurred to the Prophet Yūnus, upon him be peace, to call upon Allāh in these words when he was in the belly of the great fish, he said, "Lā ilāhā illā Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allāh, may He be exalted, said, "How do you know this?" They said, "O Lord, who is he?" Allāh, may He be exalted, said, "My servant Yūnus." They said, "Your servant Yūnus, from whom there kept coming acceptable deeds and supplications which were answered?!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.*»[1]

Allāh says:

﴿فَنَبَذْنَٰهُ﴾

﴾*But We cast him forth*﴿ meaning, 'We threw him out,'

﴿بِٱلْعَرَآءِ﴾

﴾*on the naked shore*﴿ Ibn 'Abbās, may Allāh be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

﴿وَهُوَ سَقِيمٌ﴾

﴾*while he was sick,*﴿ means, when he was weak of body.

﴿وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ۝١٤٦﴾

[1] Aṭ-Ṭabari 21:109. This narration contains Yazīd Ar-Raqāshi. Under the comments on *Sūrah Ṣād* 38:21, Ibn Kathīr grades his narrations unauthentic.

﴾And We caused a plant of gourd to grow over him.﴿

Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them both, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Wahb bin Munabbih, Hilāl bin Yasāf, 'Abdullāh bin Ṭāwus, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and several others, all said that gourd means squash.[1]

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allāh ﷺ used to like squash and would look for it wherever it was on the serving dish.[2]

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾﴾

﴾And We sent him to a hundred thousand (people) or even more.﴿

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

﴿أَوْ يَزِيدُونَ﴾

﴾or even more.﴿ Makḥūl said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Ḥātim. Ibn Jarīr said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more."[3] Ibn Jarīr interpreted this *Āyah* as he interpreted the *Āyāt*:

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴾Then, after that, your hearts were hardened and became as stones or even worse in hardness﴿ (2:74).

﴿إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴾Behold! a section of them fear men as they fear Allāh or even more﴿ (4:77), and

[1] Aṭ-Ṭabari 21:113 and 114, *Ad-Durr Al-Manthūr* 7:130 131.

[2] Al-Bukhāri no. 2092.

[3] Aṭ-Ṭabari 21:116.

سورة الصافات ٤٥٢ الجزء الثالث والعشرون

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ
﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ
نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا
يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾
مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا
لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ
﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا
عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ
سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ
جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ
صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

سُورَةُ صٓ — مكية ٣٨ — آياتها ٨٨

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾

﴿And was at a distance of two bows' length or (even) nearer﴾ (53:9). The meaning is, not less than that, but rather more.

﴿فَآمَنُوا﴾

﴿And they believed;﴾ means, these people to whom Yūnus, peace be upon him, had been sent all believed.

﴿فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾

﴿so We gave them enjoyment for a while.﴾ means, until the time of their appointed end. This is like the *Āyah*,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾﴾

﴿Was there any town (community) that believed, and its faith (at that moment) saved it? – except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.﴾ (10:98)

﴿فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى
الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِن
كُنتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ
عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾﴾

﴾*149. Now ask them: "Are there (only) daughters for your Lord and sons for them?"*﴿

﴾*150. Or did We create the angels female while they were witnesses?*﴿

﴾*151. Verily, it is of their falsehood that they say:*﴿

﴾*152. "Allāh has begotten." And, verily, they are liars!*﴿

﴾*153. Has He (then) chosen daughters rather than sons?*﴿

﴾*154. What is the matter with you? How do you decide?*﴿

﴾*155. Will you not then remember?*﴿

﴾*156. Or is there for you a plain authority?*﴿

﴾*157. Then bring your Book if you are truthful!*﴿

﴾*158. And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).*﴿

﴾*159. Glorified be Allāh! (He is free) from what they attribute unto Him!*﴿

﴾*160. Except the servants of Allāh, whom He chooses.*﴿

Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters

Allāh denounces those idolators who attribute daughters to Allāh – exalted be He above that – and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

﴾وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾﴿

﴾*And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!*﴿ (16:58),

i.e., that upsets him, and he would only choose sons for himself. Allāh says: 'Then how can they attribute to Allāh the share that they would not choose for themselves?' Allāh says:

﴾فَٱسْتَفْتِهِمْ﴿

﴾*Now ask them*﴿ means, quiz them by way of denunciation,

﴾أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ﴿

﴾*Are there (only) daughters for your Lord and sons for them?*﴿
This is like the *Āyah*:

﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾﴾

﴾*Is it for you the males and for Him the females? That indeed is a division most unfair!*﴿ (53:21-22).

﴿أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾﴾

﴾*Or did We create the angels female while they were witnesses?*﴿

means, how did they decide that the angels are female when they did not witness their creation? This is like the *Āyah*:

﴿وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾﴾

﴾*And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!*﴿ (43:19),

which means, they will be questioned about that on the Day of Resurrection.

﴿أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ﴾

﴾*Verily, it is of their falsehood*﴿ means, it is a part of the lies they tell.

﴿لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ ٱللَّهُ﴾

﴾*that they say: "Allāh has begotten."*﴿ meaning, that offspring have been born to Him.

﴿وَإِنَّهُمْ لَكَٰذِبُونَ﴾

﴾*And verily, they are liars!*﴿ Allāh mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allāh and that Allāh had offspring - exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allāh, exalted and sanctified be He - any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allāh says, denouncing them:

﴿أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾﴾

﴾Has He (then) chosen daughters rather than sons?﴿

meaning, what would make Him choose daughters rather than sons? This is like the *Āyah*,

﴿أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَـٰٓئِكَةِ إِنَـٰثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾﴾

﴾Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴿ (17:40)

Allāh says:

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾﴾

﴾What is the matter with you? How do you decide?﴿

meaning, 'what kind of reasoning makes you say that?'

﴿أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَـٰنٌ مُّبِينٌ ﴿١٥٦﴾﴾

﴾Will you not then remember? Or is there for you a plain authority?﴿

means, 'evidence to prove what you say.'

﴿فَأْتُوا بِكِتَـٰبِكُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٥٧﴾﴾

﴾Then bring your Book if you are truthful!﴿

means, 'produce evidence for that derived from a Book revealed from heaven by Allāh, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

﴿وَجَعَلُوا بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾

﴾And they have invented a kinship between Him and the Jinn,﴿

Mujāhid said, "The idolators said that the angels were the daughters of Allāh. Abu Bakr, may Allāh be pleased with him, said, 'Then who are their mothers?' They said, 'The daughters of the leaders of the *Jinn*.'"[1] Qatādah and Ibn Zayd also said this. Allāh – may He be blessed and exalted – says:

[1] Aṭ-Ṭabari 21:121.

﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ﴾

﴾*but the jinn know*﴿ meaning, those to whom this is attributed

﴿إِنَّهُمْ لَمُحْضَرُونَ﴾

﴾*know well that they have indeed to appear (before Him).*﴿

means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge

﴿سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ﴾

﴾*Glorified be Allāh! (He is free) from what they attribute unto Him!*﴿

means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾﴾

﴾*Except the servants of Allāh, whom He chooses.*﴿

The pronoun in the verb translated as "they attribute" refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾﴾

﴾*161. So, verily you and those whom you worship*﴿

﴾*162. Cannot lead astray,*﴿

﴾*163. Except those who are predestined to burn in Hell!*﴿

﴾*164. And there is not one of us (angels) but has his known place;*﴿

﴾*165. And verily, we (angels), we stand in rows;*﴿

﴾*166. And verily, we (angels) indeed are those who glorify.*﴿

﴾*167. And indeed they used to say:*﴿

﴾*168. "If we had a reminder as had the men of old,"*﴿

﴾*169. "We would have indeed been the chosen servants of*

Allāh!"﴿

﴾*170. But (now) they disbelieve therein, so they will come to know!*﴿

No One believes what the Idolators say except Those Who are even more misguided than They

Allāh says, addressing the idolators:

﴾فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾﴿

﴾*So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!*﴿

meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

﴾لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾﴿

﴾*They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.*﴿ (7:179).

This is the parable of the people who follow the belief and ideas of *Shirk*, disbelief and misguidance, as Allāh says:

﴾إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴿

﴾*Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allāh).*﴿ (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

The Place of the Angels and Their Ranks glorify Allāh

Then Allāh says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them – that they are the daughters of Allāh –

﴾وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴿

﴾*And there is not one of us (angels) but has his known place;*﴿

meaning, each one has his own place in the heavens and in

the places of worship, which he does not overstep. Aḍ-Ḍaḥḥāk said in his *Tafsīr*:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

"*﴿And there is not one of us (angels) but has his known place;﴾*

Masrūq used to narrate that 'Ā'ishah, may Allāh be pleased with her, said, 'The Messenger of Allāh ﷺ said:

«مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ»

«*There is no place in the lower heaven without an angel standing or prostrating in it.*»

This is what Allāh says:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

﴿And there is not one of us (angels) but has his known place (or position)﴾.'"[1]

It was reported that Ibn Mas'ūd said, "In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it." Then he recited:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

﴿And there is not one of us (angels) but has his known place;﴾[2]

Sa'īd bin Jubayr similarly said:

﴿وَإِنَّا لَنَحْنُ الصَّآفُّونَ ﴿١٦٥﴾﴾

﴿And we (angels), we stand in rows.﴾ means, we stand in rows to worship, as we have already seen in the *Āyah*

﴿وَالصَّٰٓفَّٰتِ صَفًّا ﴿١﴾﴾

﴿By those ranged in ranks (or rows)﴾

Abu Naḍrah said, "When the *Iqāmah* had been given, 'Umar, may Allāh be pleased with him, would turn to face the people and say: 'Make your rows straight, for Allāh wants you to

[1] Aṭ-Ṭabari 21:127.

[2] Aṭ-Ṭabari 21:127.

follow the ways of the angels.' Then he would say,

﴿وَإِنَّا لَنَحْنُ الصَّآفُّونَ ﴿١٦٥﴾﴾

﴾*And verily, we stand in rows;*﴿ 'Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say '*Allāhu Akbar*'" This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.[1]

In *Ṣaḥīḥ Muslim* it is narrated that Ḥudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا»

«*We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.*»"[2]

﴿وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾﴾

﴾*And verily, we indeed are those who glorify.*﴿

means, 'we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

The Quraysh wished that They could have a Reminder as had the Men of old

﴿وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾﴾

﴾*And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allāh!"*﴿

means, 'they used to wish – before you, O Muḥammad, came to them – that they would have someone to remind them about Allāh and what happened in earlier times, and to bring them the Book of Allāh.' This is like the *Āyāt*:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ

[1] Aṭ-Ṭabari 21:128.

[2] Muslim 1:371.

نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾﴾

﴾And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).﴿ (35:42), and

﴿أَن تَقُولُوٓا إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾
أَوْ تَقُولُوا لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ
ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾﴾

﴾Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴿ (6:156-157)

Allāh says here:

﴿فَكَفَرُوا بِهِۦ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾﴾

﴾But they disbelieve therein, so they will come to know!﴿

This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger ﷺ.

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ
عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ
صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾﴾

﴾171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴿

﴾172. That they verily would be made triumphant,﴿

﴾173. And that Our hosts! they verily would be the victors.﴿

﴾174. *So, turn away from them for a while,*﴿

﴾175. *And watch them and they shall see!*﴿

﴾176. *Do they seek to hasten on Our torment?*﴿

﴾177. *Then, when it descends in their courtyard, evil will be the morning for those who had warned!*﴿

﴾178. *So, turn away from them for a while,*﴿

﴾179. *And watch and they shall see!*﴿

The Promise of Victory and the Command to turn away from Idolators

Allāh says,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ﴾

﴾*And, verily, Our Word has gone forth of old for Our servants, the Messengers,*﴿

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the *Āyah*:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ﴾

﴾*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴿ (58:21), and

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ﴾

﴾*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.*﴿ (40:51).

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ۝ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ﴾

﴾*And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,*﴿

meaning, 'in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allāh destroyed the disbelievers and saved His believing servants.'

﴿وَإِنَّ جُندَنَا لَهُمُ ٱلْغَـٰلِبُونَ﴾

﴿*And that Our hosts they verily would be the victors.*﴾

means, that they would ultimately prevail.

﴿فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾﴾

﴿*So turn away from them for a while,*﴾ means, 'bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

﴿وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾﴾

﴿*And watch them and they shall see!*﴾ means, 'watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allāh said, as a threat and a warning,

﴿فَسَوْفَ يُبْصِرُونَ﴾

﴿*and they shall see!*﴾. Then Allāh says:

﴿أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾﴾

﴿*Do they seek to hasten on Our torment?*﴾

meaning, 'they seek to hasten on the punishment because they disbelieve in you, and Allāh is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

﴿فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾﴾

﴿*Then, when it descends in their courtyard, evil will be the morning for those who had been warned!*﴾

means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

﴿فَإِذَا نَزَلَ بِسَاحَتِهِمْ﴾

﴿*Then, when it descends in their courtyard,*﴾ means, in their homes;

﴿فَسَاءَ صَبَاحُ الْمُنذَرِينَ﴾

﴿*evil will be the morning for those who had been warned!*﴾

means, how terrible that morning will be for them. It was

reported in the Two *Ṣaḥīḥs* that Anas, may Allāh be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muḥammad by Allāh! Muḥammad and the army!' The Prophet ﷺ said:

«اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»

«Allāhu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!»"[1]

﴿وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾﴾

﴾So turn away from them for a while, and watch and they shall see!﴿

This is a reiteration of the command stated above. And Allāh knows best.

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾

﴾180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!﴿

﴾181. And Salām (peace!) be on the Messengers!﴿

﴾182. And all the praises and thanks be to Allāh, Lord of all that exists.﴿

Allāh glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say. Allāh says:

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ﴾

﴾Glorified be your Lord, the Lord of Al-'Izzah!﴿

meaning, the Owner of might and power Whom none can resist.

﴿عَمَّا يَصِفُونَ﴾

﴾(He is free) from what they attribute unto Him!﴿ means, from what these lying fabricators say.

﴿وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾﴾

[1] *Fatḥ Al-Bāri* 2:107, Muslim 2:1043.

﴾And Salām be on the Messengers!﴿ means, may the peace of Allāh be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

﴿وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴾And all the praises and thanks be to Allāh, Lord of all that exists.﴿

means, praise be to Him at the beginning and end of all things. Because *Tasbīh* (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'ān. Allāh says:

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾

﴾Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴿

Sa'īd bin Abi 'Arūbah narrated that Qatādah said, "The Messenger of Allāh ﷺ said:

«إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَأَنَا رَسُولٌ مِنَ الْمُرْسَلِينَ»

«When you send Salām on me, send Salām on all the Messengers, for I am one of the Messengers.»"

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim.[1]

Abu Muḥammad Al-Baghawi recorded in his *Tafsīr* that 'Ali, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾

﴾Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists﴿."[2]

[1] Aṭ-Ṭabari 21:134.

[2] Al-Baghawi 4:46.

Other *Ḥadīths* concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allāh, and praise. There is no God except You; I seek your forgiveness and I repent to you." I have written a chapter dealing exclusively with this topic.

This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt.* And Allāh, may He be glorified and exalted, knows best.

The *Tafsīr* of *Sūrah Ṣād* (Chapter - 38)

which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

الجزء الثالث والعشرون ٤٥٣ سورة ص

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
صٓ وَالْقُرْءَانِ ذِى الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾
كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوا
أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾
أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ وَانطَلَقَ الْمَلَأُ
مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰٓ ءَالِهَتِكُمْ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾
مَا سَمِعْنَا بِهَٰذَا فِى الْمِلَّةِ الْآخِرَةِ إِنْ هَٰذَآ إِلَّا اخْتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ
عَلَيْهِ الذِّكْرُ مِنۢ بَيْنِنَا بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى بَل لَّمَّا يَذُوقُوا عَذَابِ
﴿٨﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُم
مُّلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِى الْأَسْبَٰبِ ﴿١٠﴾
جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ
لْـَٔيْكَةِ أُولَٰٓئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ
فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا
مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

﴿صٓ وَالْقُرْءَانِ ذِى الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾﴾

﴾1. *Ṣād. By the Qur'ān full of reminding.*﴿
﴾2. *Those who disbelieve are in false pride and opposition.*﴿
﴾3. *How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.*﴿

We have already discussed the separate letters in the the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*, and there is no need to repeat it here.

﴿وَالْقُرْءَانِ ذِى الذِّكْرِ﴾

﴾*By the Qur'ān full of reminding.*﴿ means, by the Qur'ān which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Aḍ-Ḍaḥḥāk said that the *Āyah*,

﴿ذِى ٱلذِّكْرِ﴾

﴿*full of reminding.*﴾ is like the *Āyah,*

﴿لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَـٰبًا فِيهِ ذِكْرُكُمْ﴾

﴿*Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum*﴾ (21:10).

i.e., your reminder.[1] This was also the view of Qatādah and of Ibn Jarīr.[2] Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Ismā'īl bin Abi Khālid, Ibn 'Uyaynah, Abu Ḥuṣayn, Abu Ṣāliḥ and As-Suddi said:

﴿ذِى ٱلذِّكْرِ﴾

﴿*full of reminding.*﴾ "Full of honor," i.e., of high standing.[3] There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the *Āyah*:

﴿إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ۝١٤﴾

﴿*Not one of them but denied the Messengers; therefore My torment was justified.*﴾ (38:14).

Qatādah said, "The reason for it is to be found in the *Āyah*:

﴿بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ۝٢﴾

﴿*Nay, those who disbelieve are in false pride and opposition*﴾."[4]

This was the view favored by Ibn Jarīr.[5]

﴿بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ۝٢﴾

﴿*Nay, those who disbelieve are in false pride and opposition.*﴾

means, in this Qur'ān there is a reminder for those who will be reminded and a lesson for those who will learn a lesson,

[1] Aṭ-Ṭabari 21:140.
[2] Aṭ-Ṭabari 21:140.
[3] Aṭ-Ṭabari 21:139, 140.
[4] Aṭ-Ṭabari 21:140.
[5] Aṭ-Ṭabari 21:141.

but the disbelievers will not benefit from it because they

﴿فِى عِزَّةٍ﴾

﴾*are in false pride*﴿ meaning, arrogance and tribalism,

﴿وَشِقَاقٍ﴾

﴾*and opposition.*﴿ means, they are stubbornly opposed to it and go against it. Then Allāh scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allāh says:

﴿كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ﴾

﴾*How many a generation have We destroyed before them!*﴿ meaning, disbelieving nations.

﴿فَنَادَوا﴾

﴾*And they cried out*﴿ means, when the punishment came to them, they called for help and cried out to Allāh, but that did not save them at all. This is like the *Āyāt*:

﴿فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ۝١٢ لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ۝١٣﴾

﴾*Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.*﴿ (21:12-13).

Abu Dāwud Aṭ-Ṭayālisi recorded that At-Tamīmi said, "I asked Ibn 'Abbās, may Allāh be pleased with him, about the *Āyah*:

﴿فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ﴾

﴾*And they cried out when there was no longer time for escape.*﴿

He said that it was not the time for them to call or flee or escape. Muḥammad bin Ka'b said, concerning the *Āyah*:

﴿فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ﴾

﴾*And they cried out when there was no longer time for escape.*﴿

"They called for *Tawḥīd* when their lives were over, and they resorted to repentance when their lives were over."[1]

Qatādah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujāhid said:

﴿فَنَادَوا وَلَاتَ حِينَ مَنَاصٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

"It was not the time to flee or escape." Allāh says:

﴿وَلَاتَ حِينَ مَنَاصٍ﴾

﴿when there was no longer time for escape.﴾

meaning, there was no time to escape or run away; and Allāh knows best.

﴿وَعَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ ﴿٧﴾ أَأُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي بَل لَّمَّا يَذُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾﴾

﴿4. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar."﴾

﴿5. "Has he made the gods into One God. Verily, this is a curious thing!"﴾

﴿6. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!"﴾

﴿7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!"﴾

﴿8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder!

[1] *Ad-Durr Al-Manthūr* 7:145.

Nay, but they have not tasted (My) torment!﴿

﴾9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴿

﴾10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!﴿

﴾11. They will be a defeated host like the Confederates of the old times.﴿

The Idolators were amazed at the Message, *Tawḥīd* and the Qur'ān

Allāh tells us that the idolators wondered at the sending of the Messenger of Allāh ﷺ as a bringer of glad tidings and a warner. This is like the *Āyah*:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ
قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾﴾

﴾Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"﴿ (10:2).

And Allāh says here:

﴿وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ﴾

﴾And they wonder that a warner has come to them from among themselves.﴿

meaning, a human being like themselves.

﴿وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا﴾

﴾And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God?"﴿

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him? The idolators – may Allāh curse them – denounced that and were amazed at the idea of giving up *Shirk*, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger ﷺ called them to rid their

hearts of that and to worship Allāh Alone, this was too much for them and they were astounded by it. They said:

﴿أَجَعَلَ ٱلْآلِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ۝ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ﴾

﴾*"Has he made the gods into One God? Verily, this is a curious thing!" And the leaders among them went about*﴿

meaning the chiefs and masters and nobles,

﴿أَنِ ٱمْشُوا﴾

﴾*(saying): "Go on..."*﴿ meaning, 'persist in your religion,'

﴿وَٱصْبِرُوا عَلَىٰٓ ءَالِهَتِكُمْ﴾

﴾*and remain constant to your gods!*﴿, meaning, 'do not respond to Muḥammad's call to *Tawḥīd*.'

﴿إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ﴾

﴾*Verily, this is a thing designed!*﴿ Ibn Jarīr said, "The *Tawḥīd* to which Muḥammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him."[1]

The Reason for the Revelation of These *Āyāt*

Abu Ja'far bin Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When Abu Tālib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, 'Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that?' So he sent for the Prophet ﷺ and he entered the house. There was space enough for one man to sit between them and Abu Tālib, and Abu Jahl, may Allāh curse him, was afraid that if [the Prophet ﷺ] were to sit beside Abu Tālib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allāh ﷺ could find nowhere to sit near his uncle, so he sat by the door. Abu Tālib said to him, 'O son of my brother, why are your people complaining about you and claiming that you

[1] Aṭ-Ṭabari 21:152.

insult their gods and say such and such?' They made so many complaints against him. Thereupon, he ﷺ said,

«يَا عَمِّ إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ»

«*O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.*»

They were worried about what he said, so they said, 'One word? Yes, by your father, (we will say) ten words! What is it?' Abu Tālib said, 'What word is it, O son of my brother?' He ﷺ said,

«لَا إِلَهَ إِلَّا اللهُ»

«*Lā ilāha illallāh.*»

They stood up in agitation, brushing down their clothes, saying,

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۝﴾

﴿*Has he made the gods into One God. Verily, this is a curious thing!*﴾

Then this passage was revealed, from this *Āyah* to the *Āyah*:

﴿بَل لَّمَّا يَذُوقُوا عَذَابِ﴾

﴿*Nay, but they have not tasted (My) torment!*﴾"

This is the wording of Abu Kurayb.[1] Something similar was also recorded by Imām Aḥmad and An-Nasā'ī, and At-Tirmidhi said, "*Ḥasan.*"[2]

﴿مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ﴾

﴿*We have not heard (the like) of this in the religion of these later days.*﴾

means, 'we have not heard anything like this *Tawḥīd* to which Muḥammad calls us in the religion of these later days.'

[1] Aṭ-Ṭabari 21:149.

[2] Aḥmad 1:362, An-Nasā'ī in *Al-Kubrā* 6:442, *Tuḥfat Al-Aḥwadhi* 9:99. A few scholars grade this narration weak, including Al-Arna'uṭ (*Al-Musnad* no. 3420) and Al-Albāni in *Ḍa'īf Sunan At-Tirmidhi* under the *Tafsīr* of this *Āyah*.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said, "We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'ān were true, the Christians would have told us about it."[1]

﴿إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ﴾

﴿*This is nothing but an invention!*﴾ Mujāhid and Qatādah said, "A lie."[2] Ibn 'Abbās said, "A fabrication."[3]

﴿أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا﴾

﴿*Has the Reminder been sent down to him (alone) from among us?*﴾

They thought it unlikely that he would be singled out from among them to receive the Qur'ān. This is like the *Āyāt*:

﴿لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

﴿*And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"*﴾ (43:31).

Allāh said:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ﴾

﴿*Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks*﴾ (43:32).

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'ān would be revealed to the Messenger ﷺ and not to somebody else.

﴿بَل لَّمَّا يَذُوقُوا۟ عَذَابِ﴾

﴿*Nay, but they have not tasted (My) torment!*﴾

means, they say this because they have not yet tasted the punishment and vengeance of Allāh. But they will come to

[1] Aṭ-Ṭabari 21:152.
[2] Aṭ-Ṭabari 21:155.
[3] Aṭ-Ṭabari 21:154.

know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allāh points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the *Rūḥ* (Jibrīl) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allāh. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allāh says, denouncing them:

﴿أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ۝٩﴾

﴾Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴿

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This *Āyah* is like the *Āyah*:

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ۝٥٣ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ۝٥٤ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝٥٥﴾

﴾Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).﴿ (4:53-55).

﴿قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ۝١٠٠﴾

﴾Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!"﴿ (17:100).

This is after Allāh tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Ṣāliḥ, peace be upon him, said:

﴿أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ﴿٢٦﴾﴾

﴾"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!﴿ (54:25, 26)

﴿أَمْ لَهُم مُّلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِى الْأَسْبَٰبِ ﴿١٠﴾﴾

﴾Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.﴿

means, if they have that, then let them ascend up with means. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Qatādah and others said, "The ways to the heaven."[1] Aḍ-Ḍaḥḥāk, said, "Then let them ascend into the seventh heaven."[2]

Then Allāh says,

﴿جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾﴾

﴾they will be a defeated host like the Confederates of the old times.﴿

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This *Āyah* is like the *Āyah*:

﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾﴾

﴾Or say they: "We are a great multitude, victorious?" Their multitude will be put to flight, and they will show their backs.﴿ (54:44-45) – which is what happened on the day of Badr –

﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴾Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.﴿ (54:46)

[1] Aṭ-Ṭabari 21:156.

[2] Aṭ-Ṭabari 21:157.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لْئَيْكَةِ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ اصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿12. Before them denied – the people of Nūḥ; and 'Ād; and Fir'awn the man of stakes,﴾

﴿13. And Thamūd, and the people of Lūṭ, and the Dwellers of Al-Aykah; such were the Confederates.﴾

﴿14. Not one of them but denied the Messengers; therefore My torment was justified.﴾

﴿15. And these only wait for a single Ṣayḥah there will be no pause or ending thereto.﴾

﴿16. They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"﴾

﴿17. Be patient of what they say...﴾

A Reminder of Those Who were destroyed among the Previous Nations

Allāh tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'ān). Allāh says:

﴿أُولَٰئِكَ الْأَحْزَابُ﴾

﴿such were the Confederates.﴾ meaning, 'they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allāh at all when the command of your Lord came to pass.' Allāh says:

﴿إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾

'The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

﴿وَمَا يَنظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾﴾

﴿*And these only wait for a single Ṣayḥah there will be no pause or ending thereto.*﴾

Mālik narrated from Zayd bin Aslam; "There will none who can avert it,"[1] i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This *Ṣayḥah* is the blast on the Trumpet when Allāh will command Isrāfīl to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allāh spares.

﴿وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾﴾

﴿*They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"*﴾

Here Allāh denounces the idolators for calling for the punishment to be hastened upon themselves. *Qiṭṭ* refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others said, "They asked for the punishment to be hastened."[2] Qatādah added, this is like when they said:

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴿*"O Allāh! If this (the Qur'ān) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."*﴾ (8:32).[3]

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarīr said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world."[4] What he said is good, and Ạ-Ḍaḥḥāk and Ismā'īl bin Abi Khālid based their views on it. And Allāh knows best.[5] They said this by way of mockery

[1] 'Abdur-Razzāq 3:161.

[2] Aṭ-Ṭabari 21:164, *Ad-Durr Al-Manthūr* 7:148.

[3] Aṭ-Ṭabari 21:164.

[4] Aṭ-Ṭabari 21:165.

[5] Aṭ-Ṭabari 21:195.

and disbelief, so Allāh commanded His Messenger ﷺ to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

﴿وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾﴾

﴿17. *And remember Our slave Dāwud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.*﴾

﴿18. *Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.*﴾

﴿19. *And (so did) the birds assembled, all obedient to him.*﴾

﴿20. *We made his kingdom strong and gave him Al-Ḥikmah and sound judgement in speech and decision.*﴾

اصبر على ما يقولون واذكر عبدنا داود ذا الأيد إنه أواب ﴿١٧﴾
إنا سخرنا الجبال معه يسبحن بالعشي والإشراق ﴿١٨﴾ والطير
محشورة كل له أواب ﴿١٩﴾ وشددنا ملكه وآتيناه الحكمة
وفصل الخطاب ﴿٢٠﴾ ۞ وهل أتاك نبأ الخصم إذ تسوروا
المحراب ﴿٢١﴾ إذ دخلوا على داود ففزع منهم قالوا لا تخف
خصمان بغى بعضنا على بعض فاحكم بيننا بالحق ولا تشطط
واهدنا إلى سواء الصراط ﴿٢٢﴾ إن هذا أخي له تسع وتسعون نعجة
ولي نعجة واحدة فقال أكفلنيها وعزني في الخطاب ﴿٢٣﴾ قال
لقد ظلمك بسؤال نعجتك إلى نعاجه وإن كثيرا من الخلطاء ليبغي
بعضهم على بعض إلا الذين آمنوا وعملوا الصالحات وقليل
ما هم وظن داود أنما فتناه فاستغفر ربه وخر راكعا وأناب
۩ ﴿٢٤﴾ فغفرنا له ذلك وإن له عندنا لزلفى وحسن مآب
﴿٢٥﴾ يا داود إنا جعلناك خليفة في الأرض فاحكم بين الناس
بالحق ولا تتبع الهوى فيضلك عن سبيل الله إن الذين يضلون
عن سبيل الله لهم عذاب شديد بما نسوا يوم الحساب ﴿٢٦﴾

Dāwud, peace be upon him

Allāh tells us that His servant and Messenger Dāwud, peace be upon him, was endued with power. *Al-Ayd* means strength in knowledge and action. Ibn 'Abbās, may Allāh be pleased with him, As-Suddi and Ibn Zayd said, "*Al-Ayd* means strength."[1]

[1] Aṭ-Ṭabari 21:166, 167.

Mujāhid said, "*Al-Ayd* means strength in obedience to Allāh."[1] Qatādah said, "Dāwud, peace be upon him, was given strength in worship and the proper understanding of Islām."[2] He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two *Ṣaḥīḥs*, where it is recorded that the Messenger of Allāh ﷺ said:

«أَحَبُّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوَّابًا»

«*The most beloved of prayer to Allāh is the prayer of Dāwud, and the most beloved of fasting to Allāh is the fasting of Dāwud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allāh.*»[3]

which means that he turned to Allāh with regard to all of his affairs.

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾﴾

﴿*Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.*﴾

means, Allāh caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the *Āyah*:

﴿يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ﴾

﴿*O you mountains. Glorify (Allāh) with him! And you birds (also)!*﴾ (34:10).

The birds also used to glorify Allāh's praises with him. If a bird flew by him and heard him chanting the Zabūr, it would not go away; instead it would stay hovering in the air, glorifying Allāh along with him. And the lofty mountains would respond to him and echo his glorification of Allāh. Ibn Jarīr

[1] Aṭ-Ṭabari 21:166.
[2] Aṭ-Ṭabari 21:167.
[3] *Fatḥ Al-Bāri* 3:20, Muslim 2:816.

recorded from 'Abdullāh bin Al-Hārith bin Nawfal that Ibn 'Abbās, may Allāh be pleased with him, did not pray *Aḍ-Ḍuḥā*. ['Abdullāh said:] "So I took him to Umm Hāni, may Allāh be pleased with her, and said to her, 'Tell him what you told me.' She said, 'The Messenger of Allāh ﷺ entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight *Rak'ahs*. This was *Aḍ-Ḍuḥā*, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn 'Abbās, may Allāh be pleased with him, left, saying, 'I have read the Qur'ān from cover to cover, and I never knew about *Ṣalat Aḍ-Ḍuḥā* until now!' Then he recited:

﴿يُسَبِّحْنَ بِالْعَشِىِّ وَالْإِشْرَاقِ﴾

﴿*glorify Our praises with him in the 'Ashī and Ishrāq.*﴾

I used to say, "What is *Ṣalāt Al-Ishrāq*, but now I know what it is."[1]

﴿وَالطَّيْرَ مَحْشُورَةً﴾

﴿*And (so did) the birds assembled,*﴾ meaning, hovering in the air.

﴿كُلٌّ لَّهُ أَوَّابٌ﴾

﴿*all obedient to him.*﴾ means, they obeyed him and followed him in glorifying Allāh. Sa'īd bin Jubayr, Qatādah and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿كُلٌّ لَّهُ أَوَّابٌ﴾

﴿*all obedient to him.*﴾ means, "Following his commands."[2]

﴿وَشَدَدْنَا مُلْكَهُ﴾

﴿*We made his kingdom strong*﴾ means, 'We gave him complete dominion with all that kings need.' Ibn Abi Najīḥ reported that Mujāhid said, "He was the strongest and most powerful of the people of this world."

﴿وَءَاتَيْنَاهُ الْحِكْمَةَ﴾

[1] Aṭ-Ṭabari 21:169.

[2] Aṭ-Ṭabari 21:169.

﴾*and gave him Al-Ḥikmah*﴿ Mujāhid said, "This means understanding, reason and intelligence." Qatādah said, "The Book of Allāh and following what is in it." As-Suddi said:

﴾ٱلْحِكْمَةَ﴿

﴾*Al-Ḥikmah*﴿ "Prophethood."[1]

﴾وَفَصْلَ ٱلْخِطَابِ﴿

﴾*and sound judgement*﴿ Shurayḥ Al-Qāḍi and Ash-Sha'bi said, "Sound judgement is testimony and oaths."[2] Qatādah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement."[3] This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this *Ummah*'s judicial system until the Day of Resurrection. This was the view of Abu 'Abdur-Raḥmān As-Sulami. Mujāhid and As-Suddi said, "It means passing the right judgement and understanding the case."[4] Mujāhid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarīr.[5]

﴾وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ
خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ
هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ
ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾
فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾﴿

﴾*21. And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (private chamber of worship);*﴿

[1] Aṭ-Ṭabari 21:171.
[2] Aṭ-Ṭabari 21:173.
[3] Aṭ-Ṭabari 21:173.
[4] Aṭ-Ṭabari 21:172.
[5] Aṭ-Ṭabari 21:173.

﴾22. *When they entered in upon Dāwud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.*﴿

﴾23. *Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."*﴿

﴾24. *[Dāwud] said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.*﴿

﴾25. *So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.*﴿

The Story of the Two Litigants

In discussing this passage, the scholars of *Tafsīr* mention a story which is mostly based upon *Isrā'īliyāt* narrations. Nothing has been reported about this from the Infallible Prophet ﷺ that we could accept as true. But Ibn Abi Ḥātim narrated a *Ḥadīth* whose chain of narration cannot be regarded as *Ṣaḥīḥ* because it is reported by Yazīd Ar-Raqāshi from Anas, may Allāh be pleased with him. Although Yazīd was one of the righteous, his *Ḥadīths* are regarded as weak by the Imāms. So, it is better to speak briefly of this story and refer knowledge of it to Allāh, may He be exalted. For the Qur'ān is true and what it contains is also true.

﴿فَفَزِعَ مِنْهُمْ﴾

﴾*he was terrified of them.*﴿ This was because he was in his *Miḥrāb* (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his *Miḥrāb* (private chamber) to ask him about their case.

﴿وَعَزَّنِى فِى ٱلْخِطَابِ﴾

﴾*and he overpowered me in speech.*﴿ means, 'he defeated me.'

﴿وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّٰهُ﴾

﴾And Dāwud guessed that We have tried him﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this means, "We tested him."[1]

﴿وَخَرَّ رَاكِعًا وَأَنَابَ﴾

﴾and he fell down prostrate and turned (to Allāh) in repentance.﴿

﴿فَغَفَرْنَا لَهُ ذَٰلِكَ﴾

﴾So, We forgave him that,﴿

The *Sajdah* in *Sūrah Ṣād*

The performance of *Sajdah* in *Sūrah Ṣād* is not one of the obligatory locations; it is a prostration of thanks (*Sajdat Shukr*). The evidence for it is the report recorded by Imām Aḥmad from Ibn 'Abbās, may Allāh be pleased with him, who said; "The prostration in *Sūrah Ṣād* is not one of the obligatory prostrations; I saw the Messenger of Allāh ﷺ prostrating in this *Sūrah*."[2] This was also recorded by Al-Bukhāri, Abu Dāwud, At-Tirmidhi, and An-Nasā'ī in his *Tafsīr*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[3] In his *Tafsīr* of this *Āyah*, An-Nasā'ī also recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The Prophet ﷺ prostrated in *Ṣād*, and he said:

«سَجَدَهَا دَاوُدُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً، وَنَسْجُدُهَا شُكْرًا»

«Dāwud prostrated as an act of repentance and we prostrate as an act of thanks.»"

This was recorded only by An-Nasā'ī.[4] The men of its chain of narration are all reliable.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Al-'Awwām said that he asked Mujāhid about the prostration in *Sūrah Ṣād*. He said, 'I asked Ibn 'Abbās, may Allāh be pleased

[1] Aṭ-Ṭabari 21:181.

[2] Aḥmad 1:359.

[3] *Fatḥ Al-Bāri* 2:643, Abu Dāwud 2:123, *Tuḥfat Al-Aḥwadhi* 3:176, An-Nasā'ī in *Al-Kubrā* 6:342.

[4] An-Nasā'ī 2:159.

with him, 'Why do you prostrate?' He said, 'Have you not read:

﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ﴾

﴾*and among his [Nūḥ's] progeny Dāwud, Sulaymān*﴿ (6:84)

﴿أُو۟لَـٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾

﴾*They are those whom Allāh had guided. So follow their guidance*﴿ (6:90).

Dāwud, peace be upon him, was one of those whom your Prophet ﷺ was commanded to follow. Dāwud prostrated here so the Messenger of Allāh ﷺ also prostrated here."'[1]

Abu Dāwud recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited *Ṣād* while he was on the *Minbar*. When he reached the prostration, he came down from the *Minbar* and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He ﷺ said:

«إِنَّمَا هِيَ تَوْبَةُ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَشَزَّنْتُمْ»

«*This is repentance for a Prophet, but I see that you are preparing to prostrate.*»

Then he came down (from the *Minbar*) and prostrated."[2] This was recorded only by Abu Dāwud and its chain of narration meets the conditions of the Two *Ṣaḥīḥs*.

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ﴾

﴾*and verily, for him is a near access to Us, and a good place of (final) return.*﴿

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allāh, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the *Ṣaḥīḥ*:

«الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمٰنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا»

[1] *Fatḥ Al-Bāri* 8:405.

[2] Abu Dāwud no. 1410.

«Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahmān, and both His Hands are right Hands.»"[1]

﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾﴾

﴾26. O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.﴿

Advice to Rulers and Leaders

This is advice from Allāh, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allāh. Allāh has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Ḥātim recorded that Ibrāhīm Abu Zur'ah, who read the Scripture, reported that Al-Walīd bin 'Abd Al-Malik said to him: "Does anyone have the right to question the Khalīfah? You have read the first Scripture and the Qur'ān, and you have understood them." He replied, "May I speak, O Commander of the faithful?" He said, "Speak, for you are under the protection of Allāh." I said, "O Commander of the faithful, are you more dear to Allāh, or Dāwud, peace be upon him? For Allāh gave him both prophethood and rulership, then He warned him in His Book:

﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ﴾

﴾O Dāwud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh﴿."

[1] Muslim 3:1458.

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ
﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟
ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ
﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ
أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾
رُدُّوهَا عَلَىَّ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا
سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ
لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾
فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَٱلشَّيَٰطِينَ
كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا
عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ
مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ
بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

'Ikrimah said:

﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ﴾

﴾(Those shall) have a severe torment, because they forgot the Day of Reckoning.﴿

"They will have a severe punishment on the Day of Reckoning because of what they forgot."[1] As-Suddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning."[2] This interpretation is more in accordance with the apparent meaning of the *Āyah*. And Allāh, may He be glorified and exalted, is the Guide to the Truth.

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾
أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾
كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

﴾27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴿

﴾28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We

[1] Aṭ-Ṭabari 21:189.

[2] Aṭ-Ṭabari 21:189.

treat those who have Taqwā as the evildoers?﴾

﴿*29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.*﴾

The Wisdom behind the Creation of This World

Allāh tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allāh says:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَـٰطِلًا ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!*﴾

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ﴾

﴿*Then woe to those who disbelieve from the Fire!*﴾

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allāh explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allāh says:

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

﴿*Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwā as the evildoers?*﴾

meaning, 'We shall not do that.' They are not equal before Allāh, and since this is the case, there must inevitably be another realm in which those who obey Allāh will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see

oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'ān teaches sound aims based on a rational way of thinking, so Allāh says:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

﴾(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyat, and that men of understanding may remember.﴿

meaning, those who are possessed of wisdom and reason.

﴿وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾
فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا
بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾﴾

﴾30. And to Dāwud We gave Sulaymān. How excellent a servant! Verily, he was ever turning in repentance (to Us)!﴿

﴾31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.﴿

﴾32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).﴿

﴾33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.﴿

Sulaymān the Son of Dāwud

Allāh tells us that he gave Sulaymān to Dāwud as a Prophet, as He says elsewhere:

﴿وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ﴾

﴾And Sulaymān inherited Dāwud﴿ (27:1).

meaning, he inherited prophethood from him. Dāwud had other sons besides Sulaymān, for he had one hundred free wives.

﴿نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ﴾

﴾How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴿

This is praise for Sulaymān, because he was very much obedient, worshipping Allāh much and always turning to Allāh in repentance.

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾﴾

﴾When there were displayed before him, in the afternoon, well trained horses of the highest breed.﴿

means, these well trained horses were shown to Sulaymān, peace be upon him, in his capacity as king and ruler. Mujāhid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses."[1] This was also the view of several others among the Salaf. Abu Dāwud recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ came back from the campaign of Tabūk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to 'Ā'ishah, may Allāh be pleased with her. The Prophet ﷺ said:

«مَا هَذَا يَا عَائِشَةُ؟»

«*What is this, O 'Ā'ishah?*» She, may Allāh be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He ﷺ said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

«*What is this that I see in the midst of them?*»

She, may Allāh be pleased with her, said, "A horse." The Messenger of Allāh ﷺ said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

«*And what is this on it?*» She, may Allāh be pleased with her, said, "Wings." The Messenger of Allāh ﷺ said,

«فَرَسٌ لَهُ جَنَاحَانِ؟»

«*A horse with two wings?*» She, may Allāh be pleased with her, said, "Did you not hear that Sulaymān, peace be upon him,

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[1] Aṭ-Ṭabari 21:192, 193.

had a horse that had wings?" She, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ smiled so broadly that I could see his molars."[1]

﴿فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ٣٢﴾

﴿*He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)*﴾

More than one of the Salaf and scholars of *Tafsīr* mentioned that he was so busy looking at the horses that he missed the time of *'Aṣr* prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet ﷺ on the day of Khandaq, when he was too busy to pray *'Aṣr* and he prayed it after the sun had set. This was recorded in the Two *Ṣaḥīḥs* with more than one chain of narration, including the report from Jābir, may Allāh be pleased with him, who said, "On the day of Khandaq, 'Umar, may Allāh be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allāh, I could not pray *'Aṣr* until the sun had almost set.' The Messenger of Allāh ﷺ said,

«وَاللهِ مَا صَلَّيْتُهَا»

«*By Allāh, I did not pray it either.*»"

He (Jābir) said, "So we got up and went to Buṭḥān. Allāh's Prophet ﷺ performed ablution for the prayer and we too performed ablution. He prayed *'Aṣr* after the sun had set, then he prayed *Maghrib* after that."[2]

﴿رُدُّوهَا عَلَىَّ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ٣٣﴾

﴿*Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.*﴾

Al-Ḥasan Al-Baṣri said, "He said, 'No, by Allāh, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered."[3] This was also the view of Qatādah. As-Suddi said, "Their necks and hamstrings were

[1] Abu Dāwud 5:227.

[2] *Fatḥ Al-Bāri* 2:82, Muslim 1:438.

[3] Aṭ-Ṭabari 21:195.

struck with swords."[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "He began patting the horses' heads and legs out of love for them."[2] This is the view that was favored by Ibn Jarīr. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault."

This view which Ibn Jarīr thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allāh for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allāh, Allāh compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses.

Imām Aḥmad recorded that Abu Qatādah and Abu Ad-Dahmā', who traveled a lot to the Ka'bah, said, "We met a man from among the bedouins who said to us: 'The Messenger of Allāh ﷺ took my hand and started teaching me some of that which Allāh had taught him. He said,

«إِنَّكَ لَا تَدَعُ شَيْئًا اتِّقَاءَ اللهِ تَعَالَى إِلَّا أَعْطَاكَ اللهُ عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

«You do not give up anything for the sake of Allāh, but Allāh will give you something better than it.»'"[3]

﴿وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا
يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾
وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ
حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾﴾

﴾34. And indeed, We tried Sulaymān and We placed on his throne Jasad (a body), and he returned.﴿

[1] Aṭ-Ṭabari 21:195.
[2] Aṭ-Ṭabari 21:196.
[3] Aḥmad 5:78.

﴾35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴿

﴾36. So, We subjected to him the wind; it blew gently by his order wherever he willed,﴿

﴾37. And the Shayāṭīn, from every kind of builder and diver,﴿

﴾38. And also others bound in fetters.﴿

﴾39. [Allāh said to Sulaymān]: "This is Our gift, so spend you or withhold, no account will be asked of you."﴿

﴾40. And verily, for him is a near access to Us, and a good (final) return.﴿

How Allāh tested Sulaymān then made Things easy for Him

Allāh says,

﴿وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ﴾

﴾And indeed, We tried Sulaymān﴿ meaning, 'We tested him.'

﴿وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا﴾

﴾and We placed on his throne Jasad (a body)﴿.[1]

﴿ثُمَّ أَنَابَ﴾

﴾and he returned.﴿ means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

﴿قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾﴾

﴾He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴿

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[1] Allāh does not explain exactly what this *Jasad* was which He placed on his throne. We believe that Allāh tested him by placing this *Jasad* on his throne, even though we do not know what it was. Everything that has been said concerning it has been taken from the *Isrā'īliyāt*, and we do not know what is true. (Since the word means "corporeal" interpretations centered around some form of *Jinn*.) Allāh knows best.

Some of them said, "No one after me will have the right to ask Allāh for such a kingdom." This is the apparent meaning from the context of the *Āyah*, and several *Ḥadīths* with a similar meaning have been narrated from the Messenger of Allāh ﷺ.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ - أَوْ كَلِمَةً نَحْوَهَا - لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمْكَنَنِي اللهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ﴿رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾»

«*An 'Ifrīt from among the Jinn came and bothered me last night-* or he said something similar *-Trying to stop me from praying. Allāh enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulaymān said, ﴾My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me﴿*»

Rawḥ said, "so he let him go, humiliated." »[1] This was also recorded by Muslim and An-Nasā'ī.[2] In his *Ṣaḥīḥ*, Muslim recorded that Abu Ad-Dardā', may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ stood up to pray and we heard him say,

«أَعُوذُ بِاللهِ مِنْكَ»

«*I seek refuge with Allāh from you.*» Then he said,

«أَلْعَنُكَ بِلَعْنَةِ اللهِ»

«*I curse you with the curse of Allāh.*» three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allāh, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He ﷺ said:

[1] *Fatḥ Al-Bāri* 1:660.

[2] Muslim 1:384, An-Nasā'ī in *Al-Kubrā* 6:443.

«إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ»

«*The enemy of Allāh Iblīs came with a flame of fire to throw in my face, so I said, "I seek refuge with Allāh from you" three times, then I said, "I curse you with the complete curse of Allāh," but he did not back off. I said it three times. Then I wanted to seize him. By Allāh, if it were not for the words of our brother Sulaymān, he would have been chained up and he would have become a plaything for the children of the people of Al-Madīnah.*»"[1]

Allāh says:

﴿فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾﴾

﴿*So, We subjected to him the wind; it blew gently by his order wherever he willed.*﴾

Al-Ḥasan Al-Baṣri, may Allāh have mercy on him, said, "When Sulaymān, peace be upon him, slaughtered the horses out of anger for the sake of Allāh, Allāh compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."[2]

﴿حَيْثُ أَصَابَ﴾

﴿*wherever he willed.*﴾ means, wherever in the world he wanted.

﴿وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾﴾

﴿*And also the Shayāṭīn, from every kind of builder and diver,*﴾

means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things

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[1] Muslim 1:385.

[2] Aṭ-Ṭabari 21:201.

which cannot be found anywhere else.

﴿وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ ﴿٣٨﴾﴾

﴾*And also others bound in fetters.*﴿ means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

﴿هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾﴾

﴾*[Allāh said to Sulaymān]: "This is Our Gift, so spend you or withhold, no account will be asked of you."*﴿

means, 'this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two *Ṣaḥīḥs* that when the Messenger of Allāh ﷺ was given the choice between being a servant and a Messenger – who does what he is commanded to do and distributes things among the people as Allāh commands him to do – or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibrīl, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allāh and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allāh tells us what He gave to Sulaymān, peace be upon him, in this world, He tells us that he will have a great share with Allāh on the Day of Resurrection. He says:

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾﴾

﴾*And verily, for him is a near access to Us, and a good (final) return.*﴿

meaning, in this world and the Hereafter.

﴿وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾﴾

وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ
﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ
نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ
أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى
ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ
إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾ هَٰذَا ذِكْرٌ ۚ
وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ
﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾
۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ
ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ هَٰذَا ۚ وَإِنَّ
لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا
فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾
هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾
قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾
قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾

﴾41. And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"﴿

﴾42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink."﴿

﴾43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.﴿

﴾44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴿

Ayyūb

Here Allāh tells us about His servant and Messenger Ayyūb (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allāh and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyūb) for nearly eighteen years. Before that, he was very rich and had many children, being

well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife - may Allāh be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyūb prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾﴾

﴾*Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.*﴿ (21:83).

And according to this *Āyah*:

﴿وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾﴾

﴾*And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"*﴿

It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allāh caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allāh caused another spring to flow, and Ayyūb was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allāh says:

﴿ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾﴾

﴾*Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.*﴿

Ibn Jarīr and Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ نَبِيَّ اللهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ بَلَاؤُهُ ثَمَانِيَ عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيَرُوحَانِ،

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: تَعْلَمُ وَاللهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مُنْذُ ثَمَانِيَ عَشْرَةَ سَنَةً لَمْ يَرْحَمْهُ اللهُ فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللهَ تَعَالَى، فَأَرْجِعُ إِلَى بَيْتِي فَأُكَفِّرُ عَنْهُمَا كَرَاهِيَةَ أَنْ يُذْكَرَ اللهُ تَعَالَى إِلَّا فِي حَقٍّ، قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللهُ تَبَارَكَ وَتَعَالَى إِلَى أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنِ ﴿ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾ فَاسْتَبْطَأَتْهُ [فَتَلَقَّتْهُ] تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ أَذْهَبَ اللهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيْ بَارَكَ اللهُ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللهِ هَذَا الْمُبْتَلَى، فَوَاللهِ عَلَى ذَلِكَ مَا رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ: فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْدَرٌ لِلْقَمْحِ وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتِ الْأُخْرَى فِي أَنْدَرِ الشَّعِيرِ حَتَّى فَاضَ»

«Allāh's Prophet Ayyūb, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allāh, that Ayyūb committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that?" He said, "For eighteen years he has been suffering and Allāh has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyūb. Ayyūb, peace be upon him, said, "I do not know what you are talking about, but Allāh knows if I passed by two men who were arguing and they mentioned the Name of Allāh, I would go back home and offer expiation lest they had mentioned the Name of Allāh in an improper manner." Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allāh had revealed to Ayyūb, ﴾Strike the ground

with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾ She thought that he had taken too long, so she turned to look at him, and saw that Allāh had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allāh bless you! Have you seen Allāh's Prophet, the one who is sorely tested? By Allāh, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors,[1] *one for wheat and one for barley. Allāh sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.*» This is the wording of Ibn Jarīr, may Allāh have mercy on him.[2]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْثُو فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ»

«*While Ayyūb was bathing naked, locusts of gold fell upon him. Ayyūb, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyūb, have I not made you so rich that you have no need of what you see?" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!"*»

This was only recorded by Al-Bukhāri.[3]

﴿وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾﴾

﴾*And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.*﴾

Al-Ḥasan and Qatādah said, "Allāh brought his family

[1] An area where the husks are removed from grains.

[2] Aṭ-Ṭabari 21:211. Similar was recorded by Al-Ḥākim no. 4115, and others.

[3] Al-Bukhāri no. 279, 3391, 7493.

themselves back to life, and added others like them."[1]

﴿رَحْمَةً مِّنَّا﴾

﴿*as a mercy from Us,*﴾ means, in return for his patience, steadfastness, repentance, humility and constant turning to Allāh.

﴿وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ﴾

﴿*and a reminder for those who understand.*﴾

means, for those who understand that the consequence of patience is a solution and a way out.

﴿وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ﴾

﴿*And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.*﴾

Ayyūb, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allāh healed him, he would strike her with one hundred blows. When Allāh healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allāh showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had *Taqwā* of Allāh and turned to Him in repentance. Allāh says:

﴿إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِّعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ﴾

﴿*Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!*﴾

Allāh praised and commanded him, saying,

﴿نِّعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ﴾

﴿*How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!*﴾

Allāh says:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

[1] Aṭ-Ṭabari 21:212.

حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾ ﴾

﴾And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴿ (65:2-3)

﴿وَٱذْكُرْ عِبَـٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَـٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَـٰهُم بِخَالِصَةٍ ذِكْرَى
ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ إِسْمَـٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ
ٱلْأَخْيَارِ ﴿٤٨﴾ هَـٰذَا ذِكْرٌ ۚ﴾

﴾45. And remember Our servants, Ibrāhīm, Isḥāq, and Ya'qūb, Ulil-Aydi wal-Abṣār.﴿

﴾46. Verily, We did choose them by granting them the remembrance of the Abode.﴿

﴾47. And they are with Us, verily, of the chosen and the best!﴿

﴾48. And remember Ismā'īl, Al-Yasa', and Dhul-Kifl, all are among the best.﴿

﴾49. This is a Reminder...﴿

The Chosen and the Best among the Prophets

Allāh tells us about the virtues of His servants the Messengers and His Prophets:

﴿وَٱذْكُرْ عِبَـٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَـٰرِ ﴿٤٥﴾ ﴾

﴾And remember Our servants, Ibrāhīm, Isḥāq, and Ya'qūb, Ulil-Aydi wal-Abṣār.﴿

meaning, righteous deeds, beneficial knowledge, strength in worship and insight. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿أُو۟لِى ٱلْأَيْدِى﴾

﴾Ulil-Aydi﴿ "Of great strength and worship;

﴿وَٱلْأَبْصَـٰرِ﴾

﴾*wal-Abṣār*﴿ means, understanding of the religion."[1] Qatādah and As-Suddi said, "They were given strength in worship and understanding of the religion."

﴿إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾﴾

﴾*Verily, We did choose them by granting them the remembrance of the Abode.*﴿

Mujāhid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides that."[2] As-Suddi also said, "The remembrance of the Hereafter and striving for it."[3] Mālik bin Dīnār said, "Allāh removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatādah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."[4]

﴿وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾﴾

﴾*And they are with Us, verily, of the chosen and the best!*﴿

means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

﴿وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾﴾

﴾*And remember Ismā'īl, Al-Yasa', and Dhul-Kifl, all are among the best.*﴿

We have already discussed their characteristics and stories in detail in *Sūrat Al-Anbiyā'*, may peace be upon them, and there is no need to repeat it here.

﴿هَٰذَا ذِكْرٌ﴾

﴾*This is a Reminder*﴿ means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'ān."[5]

﴿وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا
بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ

[1] Aṭ-Ṭabari 21:215.
[2] Aṭ-Ṭabari 21:218.
[3] Aṭ-Ṭabari 21:218.
[4] Aṭ-Ṭabari 21:217.
[5] Aṭ-Ṭabari 2:220.

﴿ٱلْحِسَابِ ۝ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ۝﴾

﴿49. And verily, for those who have Taqwā is a good final return.﴾

﴿50. 'Adn Paradise, whose doors will be opened for them.﴾

﴿51. Therein they will recline; therein they will call for fruits in abundance and drinks;﴾

﴿52. And beside them will be Qāṣirāt-aṭ-Ṭarf, (and) of equal ages.﴾

﴿53. This it is what you are promised for the Day of Reckoning!﴾

﴿54. (It will be said to them)! Verily, this is Our provision which will never finish.﴾

The Final Return of the Blessed

Allāh tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

﴿جَنَّٰتِ عَدْنٍ﴾

﴿*'Adn Gardens*﴾ meaning, eternal gardens (of Paradise),

﴿مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ﴾

﴿*whose doors will be opened for them.*﴾ means, when they come to them (these gardens), their gates will open for them.

﴿مُتَّكِـِٔينَ فِيهَا﴾

﴿*Therein they will recline;*﴾ It was said that this means that they will sit cross-legged on chairs beneath canopies.

﴿يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ﴾

﴿*therein they will call for fruits in abundance*﴾ means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

﴿وَشَرَابٍ﴾

﴿*and drinks;*﴾ means, whatever kind of drink they want, the servants will bring it to them,

﴿بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾﴾

﴾*With cups, and jugs, and a glass of flowing wine.*﴿ (56:18).

﴿وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ﴾

﴾*And beside them will be Qāṣirāt-aṭ-Ṭarf (chaste females)*﴿ means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

﴿أَتْرَابٌ﴾

﴾*(and) of equal ages.*﴿ means, they will all be of the same age. This is the understanding of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Muḥammad bin Ka'b and As-Suddi.[1]

﴿هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾﴾

﴾*This it is what you are promised for the Day of Reckoning!*﴿ means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allāh tells us that Paradise will never come to an end or disappear or cease to be. He says:

﴿إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾﴾

﴾*Verily, this is Our provision which will never finish.*﴿ This is like the *Āyāt*:

﴿مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

﴾*Whatever is with you, will be exhausted, and whatever is with Allāh will remain*﴿ (16:96).

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾﴾

﴾*a gift without an end.*﴿ (11:108)

﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾﴾

﴾*for them is a reward that will never come to an end.*﴿ (84:25).

﴿أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾﴾

[1] Aṭ-Ṭabari 21:223.

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَاهُمْ
سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ
النَّارِ ﴿٦٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ
عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ
إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ
لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾ قَالَ
يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ
مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ
﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ
الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ
الْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

﴾*its provision is eternal and so is its shade; this is the end of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.*﴿(13:35).

And there are many similar *Āyāt*.

﴾هَٰذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ ﴿٦٠﴾ قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾﴿

﴾*55. This is so! And for the Ṭāghīn will be an evil final return.*﴿

﴾*56. Hell! Where they will enter it, and worst (indeed) is that place to rest!*﴿

﴾*57. This is so! Then let them taste it - Ḥamīm and Ghassāq.*﴿

﴾*58. And other of similar kind - all together!*﴿

﴾*59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!*﴿

﴾*60. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!"*﴿

﴾61. *They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"*﴿

﴾62. *And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"*﴿

﴾63. *"Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"*﴿

﴾64. *Verily, that is the very truth - the mutual dispute of the people of the Fire!*﴿

The Final Return of the Doomed

Having mentioned the final of the blessed, Allāh follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allāh says:

﴿هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ﴾

﴾*This is so! And for the Ṭāghīn*﴿, which refers to those who disobey Allāh, may He be glorified, and oppose the Messengers of Allāh, peace be upon them,

﴿لَشَرَّ مَـَٔابٍ﴾

﴾*will be an evil final return.*﴿ means, the worst final return. Then Allāh explains it by saying,

﴿جَهَنَّمَ يَصْلَوْنَهَا﴾

﴾*Hell! Where they will enter*﴿ means, they will enter it and it will overwhelm them on all sides.

﴿فَبِئْسَ ٱلْمِهَادُ ۝٥٦ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝٥٧﴾

﴾*and worst (indeed) is that place to rest! This is so! Then let them taste it - Ḥamīm and Ghassāq.*﴿

Ḥamīm is something that has been heated to the ultimate degree, and *Ghassāq* is the opposite, something that is so intensely cold that it is unbearable.
Allāh says:

﴿وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ۝٥٨﴾

﴾*And other of similar kind (oppasite pairs) - all together!*﴿ means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Ḥasan Al-Baṣri said, concerning the *Āyah*:

﴿وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾﴾

﴿*And other of similar kind - all together!*﴾ "Different kinds of punishments."[1] Others said, such as intense cold and intense heat, and drinking *Ḥamīm* and eating the bitter tree of *Az-Zaqqūm*, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

﴿هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾﴾

> ﴿*This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!*﴾

Here Allāh tells us what the people of Hell will say to one another. This is like the *Āyah*:

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا﴾

> ﴿*Every time a new nation enters, it curses its sister nation (that went before)*﴾ (7:38),

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

﴿هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ﴾

> ﴿*This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!*﴾

meaning, because they are of the people of Hell.

﴿قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ﴾

﴿*Nay, you (too)! No welcome for you!*﴾ means, those who are coming in will say,

﴿بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا﴾

> ﴿*Nay, you (too)! No welcome for you! It is you who brought this upon us,*﴾

meaning, 'you called us to that which led us to this fate.'

[1] Aṭ-Ṭabari 21:230.

﴿فَبِئْسَ ٱلْقَرَارُ﴾

﴾*so evil is this place to stay in!*﴿ means, evil is this abode and this destination.

﴿قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾﴾

﴾*They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"*﴿.

This is like the *Āyah*,

﴿قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ قَالَ لِكُلٍّ ضِعْفٌ
وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

﴾*The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."*﴿ (7:38),

which means that each of them will be punished as he deserves.

﴿وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ
ٱلْأَبْصَٰرُ ﴿٦٣﴾﴾

﴾*And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"*﴿

Here Allāh tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, 'why do we not see them with us in the Fire?' Mujāhid said, "This is what Abu Jahl will say; he will say, 'what is the matter with me that I do not see Bilāl and 'Ammār and Ṣuhayb and so-and-so...?'[1] This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

﴿مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا﴾

[1] Aṭ-Ṭabari 21:232.

﴾*What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery,*﴿

means, in this world,

﴾أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ﴿

﴾*or have (our) eyes failed to perceive them?*﴿

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allāh says:

﴾وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾﴿

﴾*And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."*﴿ until:

﴾ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾﴿

﴾*Enter Paradise, no fear shall be on you, nor shall you grieve.*﴿ (7:44-49)

﴾إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾﴿

﴾*Verily, that is the very truth – the mutual dispute of the people of the Fire!*﴿

means, 'this that We have told you, O Muḥammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

﴾قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾﴿

﴾*65. Say: "I am only a warner and there is no God (worthy of worship) except Allāh the One, the Irresistible,"*﴿

﴾66. *"The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving."*﴿

﴾67. *Say: "That is a great news,"*﴿

﴾68. *"From which you turn away!"*﴿

﴾69. *"I had no knowledge of the chiefs (angels) on high when they were disputing and discussing."*﴿

﴾70. *"Only this has been revealed to me, that I am a plain warner."*﴿

The Message of the Messenger ﷺ is a Great News

Allāh tells His Messenger ﷺ to say to those who disbelieved in Allāh, associated others in worship with Him and denied His Messenger: 'I am a warner, I am not as you claim.'

﴿وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴾

﴾*and there is no God (worthy of worship) except Allāh, the One, the Irresistible,*﴿

means, He Alone has subjugated and controlled everything.

﴿رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴾*The Lord of the heavens and the earth and all that is between them,*﴿

means, He is the Sovereign of all that and is in control of it.

﴿ٱلْعَزِيزُ ٱلْغَفَّٰرُ﴾

﴾*the Almighty, the Oft-Forgiving.*﴿ means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

﴿قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾﴾

﴾*Say: "That (this Qur'ān) is a great news,"*﴿

means, 'something very important, which is that Allāh has sent me to you.

﴿أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾﴾

﴾*From which you turn away!*﴿ means, 'you neglect it.'

﴿مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾﴾

﴾*I had no knowledge of the chiefs (angels) on high when they were*

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ
مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ
﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

سُورَةُ الزُّمَرِ
(آياتها ٧٥ — ترتيبها ٣٩)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَا إِلَيْكَ
الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾ أَلَا
لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ
كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا
يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

disputing and discussing.﴾ meaning, 'were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?' This refers to their dispute concerning Ādam, peace be upon him, and how Iblīs refused to prostrate to him and argued with his Lord because He preferred him (Ādam) over him. This is what Allāh says:

﴿إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ
بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ
وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ
سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ
كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ
الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ
عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ
يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ
وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾﴿

﴾*71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."*﴿

﴾*72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."*﴿

﴾73. So, the angels prostrated themselves, all of them,﴿

﴾74. Except Iblīs, he was proud and was one of the disbelievers.﴿

﴾75. (Allāh) said: "O Iblīs! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted?"﴿

﴾76. [Iblīs] said: "I am better than he. You created me from fire, and You created him from clay."﴿

﴾77. (Allāh) said: "Then get out from here; for verily, you are outcast."﴿

﴾78. "And verily, My curse is on you till the Day of Recompense."﴿

﴾79. [Iblīs] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."﴿

﴾80. (Allāh) said: "Verily, you are of those allowed respite,"﴿

﴾81. "Till the Day of the time appointed."﴿

﴾82. [Iblīs] said: "By Your might, then I will surely mislead them all,"﴿

﴾83. "Except Your true servants amongst them."﴿

﴾84. (Allāh) said: "The truth is - the truth I say - "﴿

﴾85. "That I will fill Hell with you and those of them (mankind) that follow you, together."﴿

The Story of Ādam and Iblīs

Allāh mentions this story in *Sūrat Al-Baqarah*, at the beginning of *Sūrat Al-A'rāf*, in *Sūrat Al-Ḥijr*, *Al-Isrā'*, *Al-Kahf* and here. Before creating Ādam, peace be upon him, Allāh told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allāh, may He be exalted. All of the angels obeyed this command except for Iblīs, who was not one of them. He was one of the *Jinn*, and his nature betrayed him at his time of greatest need. He refused to prostrate to Ādam, and he disputed with his Lord about him, claiming that

he was better than Ādam, because he was created from fire while Ādam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allāh, thus committing the sin of disbelief. So Allāh exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblīs" symbolizing that he had *Ablasa min Ar-Raḥmah* (despaired of mercy) – that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblīs asked Allāh to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

﴿فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝٨٢ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ۝٨٣﴾

﴾*[Iblīs] said: "By Your might, then I will surely mislead them all, except Your true servants amongst them."*﴿

This is like the *Āyāt*:

﴿أَرَءَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ۝٦٢﴾

﴾*[Iblīs] said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"*﴿ (17:62).

These few are the ones who are excepted in another *Āyah*, which is:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ۝٦٥﴾

﴾*Verily, My servants – you have no authority over them. And All-Sufficient is your Lord as a Guardian.*﴿ (17:65)

﴿قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ۝٨٤ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ۝٨٥﴾

﴾*(Allāh) said: "The truth is – and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together."*﴿

Some of them, including Mujāhid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujāhid, it means, "The truth is from Me and I

speak the truth."[1] Others, such as As-Suddi, interpreted it as being an oath sworn by Allāh.[2] This *Āyah* is like the *Āyāt*:

﴿وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾﴾

﴾*but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.*﴿ (32:13), and

﴿قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾﴾

﴾*(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.*﴿ (17:63).

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾﴾

﴾*86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifīn."*﴿

﴾*87. "It is only a Reminder for all the creatures."*﴿

﴾*88. "And you shall certainly know the truth of it after a while."*﴿

Allāh says: 'Say, O Muḥammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

﴿وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾

﴾*nor am I one of the Mutakallifīn.*﴿ means, 'and I do not add anything to that which Allāh has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allāh and the Hereafter.'

Sufyān Ath-Thawri, narrated from Al-A'mash and Mansūr from Abu Aḍ-Ḍuḥā that Masrūq said, "We went to 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said, 'O people! Whoever knows a thing should say it, and whoever does not know should say, 'Allāh knows best.' "[3] It is part of

[1] Aṭ-Ṭabari 21:242.

[2] Aṭ-Ṭabari 21:242.

[3] Al-Quṭubi 15:230.

knowledge, when one does not know, to say "Allāh knows best." For Allāh said to your Prophet ﷺ:

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾

﴾Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin."﴿

This was reported by Al-Bukhāri and Muslim.[1]

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَـٰلَمِينَ﴾

﴾It is only a Reminder for all the creatures.﴿

means, the Qur'ān is a reminder for all those who are held accountable, men and *Jinn*. This was the view of Ibn 'Abbās, may Allāh be pleased with him. This *Āyah* is like the *Āyāt*:

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴾that I may therewith warn you and whomsoever it may reach﴿ (6:19), and

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾but those of the sects that reject it, the Fire will be their promised meeting place﴿ (11:17).

﴿وَلَتَعْلَمُنَّ نَبَأَهُۥ﴾

﴾And you shall certainly know the truth of it﴿ means, 'you will see confirmation that what he says is true.'

﴿بَعْدَ حِينٍۭ﴾

﴾after a while.﴿ means, soon. Qatādah said, "After death. 'Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the *Tafsīr* of *Sūrah Ṣād*. All praise and gratitude is due to Allāh, and Allāh may He be glorified and exalted, knows best.

[1] *Fatḥ Al-Bāri* 8:409, Muslim 2:2155.

The *Tafsīr* of *Sūrat Az-Zumar* (Chapter - 39)

Which was revealed in Makkah

The Virtues of *Sūrat Az-Zumar*

An-Nasā'ī recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he ﷺ used to recite *Bani Isrā'īl* [*Al-Isrā'*] and *Az-Zumar* every night."[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (1) إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ
مُخْلِصًا لَّهُ الدِّينَ (2) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ
إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ كَاذِبٌ كَفَّارٌ (3) لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ
سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (4)﴾

﴾1. The revelation of this Book is from Allāh, the Almighty, the All-Wise.﴿

﴾2. Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴿

﴾3. Surely, the religion is for Allāh only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.﴿

﴾4. Had Allāh willed to take a son, He could have chosen

[1] Aḥmad no. 25664, An-Nasā'ī in *Al-Kubrā* 6:444.

whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴿

The Order for *Tawḥīd* and the Refutation of *Shirk*

Allāh tells us that the revelation of this Book, which is the magnificent Qur'ān, is from Him, and is truth in which there is no doubt whatsoever. This is like the *Āyāt*:

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾﴾

﴾And truly, this is a revelation from the Lord of the creatures, which the trustworthy Rūḥ (Jibrīl) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.﴿ (26:192-195)

﴿وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

﴾And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.﴿ (40: 41,42)

And Allāh says here:

﴿تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ﴾

﴾The revelation of this Book is from Allāh, the Almighty,﴿ meaning, the Almighty, All-Powerful.

﴿ٱلْحَكِيمِ﴾

﴾the All-Wise.﴿ meaning, in all that He says, does, legislates and decrees.

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾﴾

﴾Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴿

means, so worship Allāh Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allāh says:

﴿أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ﴾

﴾*Surely, the religion is for Allāh only.*﴿ meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allāh tells us that the idolators say:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴾*We worship them only that they may bring us near to Allāh.*﴿

meaning what motivates them to worship them is the fact that they made their idols in the image of the angels - or so they claim - and when they worship those images it is like worshipping the angels, so that they will intercede with Allāh for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatādah, As-Suddi and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴾*only that they may bring us near to Allāh.*﴿

means, "So that they may intercede for us and bring us closer to Him."[1] During *Jāhiliyyah*, they used to recite the following for their *Talbiyah* when they performed *Hajj*; "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allāh be upon them all, came to refute and forbid, and to call people to worship Allāh Alone with no partner or associate. This is something that the idolators themselves invented; Allāh did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴾*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭāghūt."*﴿ (16:36)

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴾*And We did not send any Messenger before you but We*

[1] Aṭ-Ṭabari 21:251, 252.

revealed to him (saying): "None has the right to be worshipped but I (Allāh), so worship Me."﴿ (21:25)

And Allāh tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allāh. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

﴾فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴿

﴾*So put not forward similitudes for Allāh*﴿ (16:74). Exalted be Allāh far above that.

﴾إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ﴿

﴾*Verily, Allāh will judge between them*﴿ means, on the Day of Resurrection,

﴾فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴿

﴾*concerning that wherein they differ.*﴿

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

﴾وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۝ قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ۝﴿

﴾*And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."*﴿ (34:40-41)

﴾إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴿

﴾*Truly, Allāh guides not him who is a liar, and a disbeliever.*﴿

means, He will not show true guidance to one who deliberately tells lies about Allāh and whose heart rejects the signs and proof of Allāh. Then Allāh states that He does not have any offspring, as the ignorant idolators claim the angels to be, and

خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم
مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾ إِن تَكْفُرُوا فَإِنَّ
اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ
لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾
۞ وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا
لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ
النَّارِ ﴿٨﴾ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ
الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ
لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾ قُلْ يَا عِبَادِ الَّذِينَ
آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ
وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

as the stubborn Jews and Christians claim 'Uzayr and 'Īsā to be. Allāh, may He be blessed and exalted, says:

﴿لَوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ﴾

﴿*Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.*﴾

meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims. It is like the *Āyāt*:

﴿لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ ﴿١٧﴾﴾

﴿*Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).*﴾ (21:17)

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾﴾

﴿*Say: "If the Most Gracious had a son, then I am the first of worshippers."*﴾ (43:81)[1]

All of these *Āyāt* are conditional, and it is permissible to form a conditional sentence referring to something that is

[1] It is necessary to see the explanation of this *Āyah* to understand its meaning.

impossible if it serves the purposes of the speaker.

﴿سُبْحَـٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴾

﴿*But glory be to Him! He is Allāh, the One, the Irresistible.*﴾

means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

﴿خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّـٰرُ ﴿٥﴾ خَلَقَكُم
مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَـٰمِ ثَمَـٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ فِى بُطُونِ
أُمَّهَـٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَـٰتٍ ثَلَـٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ
فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾﴾

﴿*5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.*﴾

﴿*6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An'ām eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. Lā ilāha illā Huwa. How then are you turned away?*﴾

Evidence of the Power and Oneness of Allāh

Allāh tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ﴾

﴿*He makes the night to go in the day and makes the day to go in the night.*﴾

means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴾*He brings the night as a cover over the day, seeking it rapidly*﴿ (7:54).

This is the meaning of that which was narrated from Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and others.[1]

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى﴾

﴾*And He has subjected the sun and the moon. Each running for an appointed term.*﴿

means, for a period of time that is known to Allāh, then it will come to an end on the Day of Resurrection.

﴿أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ﴾

﴾*Verily, He is the Almighty, the Oft-Forgiving.*﴿

means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

﴿خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

﴾*He created you (all) from a single person;*﴿,

means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Ādam, peace be upon him.

﴿ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا﴾

﴾*then made from him his wife.*﴿ who was Ḥawwā', peace be upon her. This is like the *Āyah*:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً﴾

﴾*O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife, and from*

[1] Al-Qurṭubi 15:235.

them both He created many men and women﴾ (4:1).

﴿وَأَنزَلَ لَكُم مِّنَ الْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ﴾

﴾*And He has sent down for you of cattle eight pairs.*﴿

means, He has created for you from among the cattles,[1] eight pairs. These are the ones that are mentioned in *Sūrat Al-An'am*, eight kinds – a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَٰتِكُمْ﴾

﴾*He creates you in the wombs of your mothers,*﴿

means, He forms you in your mothers' wombs.

﴿خَلْقًا مِّن بَعْدِ خَلْقٍ﴾

﴾*creation after creation*﴿. Everyone of you is originally a *Nutfah*, then he becomes an *'Alaqah*, then he becomes a *Muḍghah*,[2] then he is created and becomes flesh and bones and nerves and veins, and the *Rūḥ* (soul) is breathed into him, and he becomes another type of creation.

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَٰلِقِينَ﴾

﴾*So Blessed is Allāh, the Best of creators*﴿ (23:14).

﴿فِي ظُلُمَٰتٍ ثَلَٰثٍ﴾

﴾*in three veils of darkness*﴿ means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ibn Zayd.[3]

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ﴾

﴾*Such is Allāh your Lord.*﴿ means, the One Who created the

[1] Although the word *An'ām* is usually translated as cattle the meaning is broader and includes all kinds of similar grazing livestock such as sheep, goats and camels. See volume three, the *Tafsīr* of *Sūrat Al-An'ām* [6:142].

[2] For an understanding of these terms, see volume seven, the *Tafsīr* of *Sūrat Al-Mu'minūn* [23:12-14].

[3] Aṭ-Ṭabari 21:258, 259. *Ad-Durr Al-Manthūr* 7:236.

heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴾*Lā ilāha illā Huwa.*﴿ means, no one else should be worshipped except Him alone with no partner or associate.

﴿فَأَنَّىٰ تُصْرَفُونَ﴾

﴾*How then are you turned away?*﴿ means, how can you worship anything besides Him? What has happened to your minds?

﴿إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ۝﴾

﴾*7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.*﴿

﴾*8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"*﴿

Allāh hates Disbelief and is pleased with Gratitude

Allāh tells us that He is Independent and has no need of anything in creation. This is like the *Āyah* in which Mūsā, peace be upon him, says:

﴿إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ۝﴾

﴾*"If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise."*﴿ (14:8).

In *Ṣaḥīḥ Muslim*, it says:

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

«"O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least."»[1]

﴿وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ﴾

﴾He likes not disbelief for His servants.﴿ means, He does not like it and He does not enjoin it.

﴿وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

﴾And if you are grateful, He is pleased therewith for you.﴿

means: He likes this for you and He will increase His favor upon you.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴾No bearer of burdens shall bear the burden of another.﴿

means, no person can bear anything for another; each person will be asked about his own affairs.

﴿ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ﴾

﴾Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.﴿

means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress

﴿وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ﴾

﴾And when some hurt touches man, he cries to his Lord, turning to Him in repentance.﴿

means, at times of need, he prays to Allāh and seeks His help

[1] Muslim 4:1994.

alone, not associating anything with Him. This is like the *Āyah*:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنسَانُ كَفُورًا ﴿٦٧﴾﴾

﴾*And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.*﴿ (17:67).

Allāh says:

﴿ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ﴾

﴾*But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,*﴿

means, at the time of ease, he forgets that supplication and prayer. This is like the *Āyah*:

﴿وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ﴾

﴾*And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!*﴿ (10:12).

﴿وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ﴾

﴾*and he sets up rivals to Allāh, in order to mislead others from His path.*﴿

means, at times of ease, he associates others in worship with Allāh and sets up rivals to Him.

﴿قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ﴾

﴾*Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"*﴿

means, say to those whose way this is, 'enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the *Āyāt*:

﴿قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴾*Say: "Enjoy! But certainly, your destination is the Fire!"*﴿ (14:30).

﴾نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴿

﴾*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴿ (31:24)

﴾أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾﴿

﴾*9. Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember.*﴿

The Obedient and the Sinner are not equal

Allāh says, 'is the one who is like this equal to one who associates others in worship with Allāh and sets up rivals to Him?' They are not equal before Allāh, as He says:

﴾لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾﴿

﴾*Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Āyāt of Allāh Anā'a Al-Layl, prostrating themselves (in prayer).*﴿ (3:113).

And Allāh says here:

﴾أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا﴿

﴾*Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing*﴿

meaning, one who is humble and fears Allāh when he prostrates and stands (in prayer). It was reported that Ibn Mas'ūd, may Allāh be pleased with him, said: "The obedient one is one who obeys Allāh and His Messenger ﷺ."[1] Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, As-Suddi and Ibn Zayd said, *Anā'a Al-Layl* means in the depths of the night.[2]

[1] Al-Qurṭubi 15:239.

[2] Al-Qurṭubi 15:239.

﴿يَحْذَرُ ٱلْآخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

﴾fearing the Hereafter and hoping for the mercy of his Lord.﴿
means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allāh says:

﴿يَحْذَرُ ٱلْآخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

﴾fearing the Hereafter and hoping for the mercy of his Lord.﴿
At the time of death, hope is uppermost, as Imām 'Abd bin Ḥumayd recorded in his *Musnad* from Anas, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ entered upon a man who was dying, and said to him,

«كَيْفَ تَجِدُكَ؟»

«*How do you feel?*» He said, 'I am both afraid and hopeful.' The Messenger of Allāh ﷺ said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَهُ الَّذِي يَخَافُهُ»

«*These do not co-exist in a person's heart at times such as this, but Allāh will give him what he hopes for and protect him from that which he fears.*»"[1]

This was recorded by At-Tirmidhi, An-Nasā'ī in *Al-Yawm wal-Laylah*, and Ibn Mājah from the *Ḥadīth* of Yasār bin Ḥātim from Ja'far bin Sulaymān. At-Tirmidhi said, "*Gharīb.*"[2]

Imām Aḥmad recorded that Tamīm Ad-Dāri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَةٍ»

«*Whoever recites one hundred Āyāt in one night, it will be recorded as if he prayed all night.*»

This was also recorded by An-Nasā'ī in *Al-Yawm wal-Laylah*.[3]

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[1] 'Abd bin Ḥumayd; 404.

[2] *Tuḥfat Al-Aḥwadhi* 7:57, An-Nasā'ī in *Al-Kubrā* 6:262, Ibn Mājah 2:1423.

[3] Aḥmad 4:103.

الجزء الثالث والعشرون ٤٦٠ سورة الزمر

قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ
أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِي ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ
قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ أَلَا
ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ
وَمِن تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾
وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ
فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ
أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾
أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ ﴿١٩﴾
لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي
مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ
أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِي ٱلْأَرْضِ ثُمَّ
يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ
يَجْعَلُهُۥ حُطَٰمًا إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِي ٱلْأَلْبَٰبِ ﴿٢١﴾

﴿قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ﴾

﴾*Say: "Are those who know equal to those who know not?"*﴿ means, is this one equal with the one who sets up rivals to Allāh to mislead (men) from His path?

﴿إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

﴾*It is only men of understanding who will remember.*﴿ means, the only one who will understand the difference between them is the one who has understanding. And Allāh knows best.

﴿قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا۟ فِي هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾ قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾﴾

﴾*10. Say: "O My servants who believe, have Taqwā of your Lord. Good is for those who do good in this world, and Allāh's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning."*﴿

﴾*11. Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him."*﴿

﴾*12. "And I am commanded (this) in order that I may be the first of the Muslims."*﴿

The Command for *Taqwā*, Emigration and to worship Him alone with all Sincerity

Allāh commands His believing servants to remain steadfast in their obedience and have *Taqwā* of Him.

﴿قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ﴾

﴾*Say: "O My servants who believe, have Taqwā of your Lord. Good is for those who do good in this world..."*﴿

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

﴿وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ﴾

﴾*and Allah's earth is spacious!*﴿ Mujāhid said, "So emigrate through it and strive hard and keep away from idols."[1]

﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

﴾*Only those who are patient shall receive their reward in full, without reckoning.*﴿

Al-'Awzā'i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

﴾*Only those who are patient shall receive their reward in full, without reckoning.*﴿

means, "In Paradise."[2]

﴿قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾﴾

﴾*Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him..."*﴿

means, 'I am commanded to worship Allāh alone in all sincerity, with no partner or associate.'

﴿وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾﴾

﴾*And I am commanded (this) in order that I may be the first of the Muslims.*﴿

[1] Aṭ-Ṭabari 21:269.

[2] Aṭ-Ṭabari 21:270.

﴿قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾﴾

﴾*13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."*﴿

﴾*14. Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only."*﴿

﴾*15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"*﴿

﴾*16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh frightens His servants: "O My servants, therefore have Taqwā of Me!"*﴿

Creating Fear of the Punishment of Allāh

Allāh 'says, say O Muḥammad, even though you are the Messenger of Allāh:'

﴿إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴾*Verily, if I disobey my Lord, I am afraid of the torment of a great Day.*﴿

meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet ﷺ, it applies even more so to others,

﴿قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ﴾

﴾*Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him."*﴿

This is also a threat, and a disowning of them.

﴿قُلْ إِنَّ ٱلْخَٰسِرِينَ﴾

﴾*Say: "The losers..."*﴿ means, the greatest losers of all,

﴿ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴾are those who will lose themselves and their families on the Day of Resurrection.﴿

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

﴾أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ﴿

﴾Verily, that will be a manifest loss!﴿

means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

﴾لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ﴿

﴾They shall have coverings of Fire, above them and covering (of Fire) beneath them.﴿

This is like the *Āyāt*:

﴾لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾﴿

﴾Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers﴿ (7:41)

﴾يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾﴿

﴾On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."﴿ (29:55)

﴾ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ﴿

﴾With this Allāh frightens His servants:﴿ means, Allāh tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

﴾يَٰعِبَادِ فَٱتَّقُونِ﴿

﴾O My servants, therefore have Taqwā of Me!﴿ means, 'fear My wrath, My anger, My punishment and My vengeance.'

﴾وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ
ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾﴿

﴾17. Those who avoid Aṭ-Ṭāghūt by not worshipping them and turn to Allāh, for them are glad tidings; so announce the good news to My servants.﴿

﴾18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allāh has guided and those are men of understanding.﴿

Good News for the Righteous

'Abdur-Raḥmān bin Zayd bin Aslam said, narrating from his father:

﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا﴾

﴾Those who avoid Aṭ-Ṭāghūt by not worshipping them﴿

was revealed concerning Zayd bin 'Amr bin Nufayl and Abu Dharr and Salmān Al-Fārisi, may Allāh be pleased with them.[1] The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Raḥmān. These are the people for whom there is good news in this world and in the Hereafter. Then Allāh says:

﴿فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾

﴾so announce the good news to My servants - those who listen to the Word and follow the best thereof,﴿

meaning, those who understand it and act in accordance with it. This is like the Words of Allāh, may He be exalted, to Mūsā, peace be upon him, when He gave him the Tawrāh:

﴿فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا﴾

﴾Hold unto these with firmness, and enjoin your people to take the better therein﴿ (7:145).

﴿أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ﴾

﴾those are whom Allāh has guided﴿ means, those who are described in this manner are the ones whom Allāh has guided in this world and the Hereafter.

﴿وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ﴾

[1] Aṭ-Ṭabari 21:274.

﴾and those are men of understanding.﴿ means, they possess sound reasoning and an upright nature.

﴿أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ۝١٩ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ۝٢٠﴾

﴾19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?﴿

﴾20. But those who have Taqwā of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allāh, and Allāh does not fail in (His) promise.﴿

Allāh says, 'if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?' Which means, no one can guide him apart from Allāh, because whomever Allāh leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allāh tells us that His blessed servants will have lofty rooms in Paradise.

﴿مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ﴾

﴾are built lofty rooms, one above another﴿, story upon story, solidly-constructed, adorned and high. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Ali, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا»

«In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.»

A bedouin asked, 'Who are they for, O Messenger of Allāh?' He ﷺ said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.»"[1]

This was also recorded by At-Tirmidhi, who said, "*Ḥasan Gharīb*".[2] Imām Aḥmad recorded from Sahl bin Sa'd, may

[1] Aḥmad 1:155.

[2] *Tuḥfat Al-Aḥwadhi* 7:231.

Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرْفَةِ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أُفُقِ السَّمَاءِ»

«The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.»

He said, "I told An-Nu'mān bin Abi 'Ayyāsh about that, and he said, 'I heard Abu Sa'īd Al-Khudri, may Allāh be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأُفُقِ الشَّرْقِيِّ أَوِ الْغَرْبِيِّ»

«As you see the stars on the horizon of the east or the west.»'"[1] It was also recorded in the Two *Ṣaḥīḥs*.[2]

Imām Aḥmad said, "Fazārah narrated to us; Fulayḥ narrated to us; from Hilāl bin 'Ali, from 'Aṭā' bin Yasār, from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ فِي الْأُفُقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

«The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.»

They said, "O Messenger of Allāh, are those the abodes of the Prophets?" He ﷺ said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللهِ وَصَدَّقُوا الرُّسُلَ»

«No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allāh and in the Messengers.»[3]

It was also recorded by At-Tirmidhi, who said, "*Hasan Ṣaḥīḥ*."[4]

[1] Aḥmad 5:340.

[2] *Fatḥ Al-Bāri* 11:424, Muslim 4:2177.

[3] Aḥmad 2:339.

[4] *Tuḥfat Al-Aḥwadhi* 7:272.

أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ
لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٢﴾
ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ
جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ
إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن
يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ
ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ
﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٢٥﴾ فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى
هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا
غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ
شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ
ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ
﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

﴿تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴾*under which rivers flow.*﴿ means, the rivers flow wherever the people want them to flow.

﴿وَعْدَ ٱللَّهِ﴾

﴾*(This is) the promise of Allāh,*﴿ means, 'all that We have mentioned here is what Allāh has promised to His believing servants.'

﴿إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ﴾

﴾*and Allāh does not fail in (His) promise.*﴿

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ
يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾ أَفَمَن شَرَحَ ٱللَّهُ
صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ
مُّبِينٍ ﴿٢٢﴾﴾

﴾*21. See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.*﴿

﴾*22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain*

error!﴾

The Parable of the Life of this World

Allāh tells us that water originates in the sky. This is like the *Āyah*:

﴿وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُورًا﴾

﴾*and We send down pure water from the sky*﴿ (25:48).

So, Allāh sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allāh says:

﴿فَسَلَكَهُۥ يَنَٰبِيعَ فِى الْأَرْضِ﴾

﴾*and causes it to penetrate the earth, as water springs,*﴿

Sa'īd bin Jubayr and 'Āmir Ash-Sha'bi said that all the water on earth has its origins in the sky.[1] Sa'īd bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

﴿ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ﴾

﴾*and afterward thereby produces crops of different colors*﴿

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, bencfits, etc.

﴿ثُمَّ يَهِيجُ﴾

﴾*and afterward they wither*﴿ means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

﴿ثُمَّ يَجْعَلُهُۥ حُطَٰمًا﴾

﴾*then He makes them dry and broken pieces.*﴿

means, then they become brittle.

﴿إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُولِى الْأَلْبَٰبِ﴾

[1] *Ad-Durr Al-Manthūr* 7:219.

﴾*Verily, in this is a reminder for men of understanding.*﴿

means, those who are reminded by this and who learn the lesson from it, that this world is like this – it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allāh often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the *Āyah*:

﴿وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾﴾

﴾*And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything*﴿ (18:45)

The People of Truth and the People of Misguidance are not Equal

﴿أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ﴾

﴾*Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord?*﴿

means, is this person equal to the one who is hard-hearted and far from the truth? This is like the *Āyah*:

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ﴾

﴾*Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men – like him who is in the darkness (i.e., disbelief) from which he can never come out?*﴿ (6:122)

Allāh says:

﴿فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ﴾

﴾*So, woe to those whose hearts are hardened against remembrance of Allāh!*﴿

meaning, they do not become soft when Allāh is mentioned, and they do not feel humility or fear, and they do not understand.

﴾أُوْلَـٰٓئِكَ فِى ضَلَـٰلٍ مُّبِينٍ﴿

﴾*They are in plain error!*﴿.

﴾اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَـٰباً مُّتَشَـٰبِهاً مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ
تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَى اللَّهِ يَهْدِى بِهِ مَن يَشَآءُ وَمَن يُضْلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾﴿

﴾*23. Allāh has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh. That is the guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide.*﴿

The Description of the Qur'ān

Here Allāh praises His Book, the Noble Qur'ān, which was revealed to His noble Messenger ﷺ. Allāh says,

﴾اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَـٰباً مُّتَشَـٰبِهاً مَّثَانِىَ﴿

﴾*Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.*﴿

Mujāhid said, "This means that the entire Qur'ān's parts resemble each other and are oft-repeated."[1] Qatādah said, "One *Āyah* resembles another and one letter resembles another."[2] Aḍ-Ḍaḥḥāk said, "It is oft-repeated so that people will understand what their Lord tells them." 'Ikrimah and Al-Ḥasan said, "There may be an *Āyah* in one *Sūrah*, and another *Āyah* in another *Sūrah* that resembles it." Sa'īd bin Jubayr narrated from Ibn 'Abbās, may Allāh be pleased with him: "Oft-repeated means that parts of the Qur'ān resemble

[1] Aṭ-Ṭabari 21:279.

[2] Aṭ-Ṭabari 21:279.

one another and repeat one another."[1] Some of the scholars said that it was narrated from Sufyān bin 'Uyaynah that

﴿مُّتَشَـٰبِهًا مَّثَانِيَ﴾

﴾its parts resembling each other (and) oft-repeated.﴿

means that some passages of the Qur'ān may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the *Āyāt*:

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝١٣ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ۝١٤﴾

﴾Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).﴿ (82:13-14)

﴿كَلَّآ إِنَّ كِتَـٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧﴾

﴾Nay! Truly, the Record of the most wicked is (preserved) in Sijjīn﴿[2] until

﴿كَلَّآ إِنَّ كِتَـٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ۝١٨﴾

﴾Nay! Verily, the Record of the most righteous is (preserved) in 'Illiyyīn﴿[3] (83: 7-18)

﴿هَـٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ۝٤٩﴾

﴾This is a Reminder. And verily, for those who have Taqwā is a good final return (Paradise)﴿ until;

﴿هَـٰذَا ۚ وَإِنَّ لِلطَّـٰغِينَ لَشَرَّ مَـَٔابٍ ۝٥٥﴾

﴾This is so! And for those who transgress, there will be an evil final return (Fire).﴿ (38:49-55).

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other."

[1] Aṭ-Ṭabari 21:279.

[2] See the following note.

[3] See the explanation of *Sūrat Al-Muṭaffifīn* [83:7-18].

This is not the same as the *Mutashābihāt* mentioned in the *Āyah*:

﴿مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾

﴿In it are Āyāt that are entirely clear, they are the foundations of the Book; and others not entirely clear﴾ (3:7).

that refers to something else altogether.

﴿تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴿The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.﴾

means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

﴿ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴿Then their skin and their heart soften to the remembrance of Allāh.﴾

because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways:

First

They listen to the recitation of the *Āyāt* [of the Qur'ān], while those (sinners) listen to poetic verse recited by female singers.

Second

When the *Āyāt* of Ar-Rahmān are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allāh says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ
حَقًّا لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾﴾

﴿The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their

Lord; Who perform the Ṣalāh and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise).﴿ (8:2-4),

﴾وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾﴿

﴾And those who, when they are reminded of the Āyāt of their Lord, fall not on them (as if they were) deaf and blind﴿ (25:73).

When they hear the *Āyāt* of Allāh, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

Third

They adhere to the correct etiquette when they listen to them. As the Companions, may Allāh be pleased with them, used to do when they listened to the words of Allāh recited by the Messenger of Allāh ﷺ. Their skin Would shiver, and their hearts would soften to the remembrance of Allāh. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. 'Abdur-Razzāq said, "Ma'mar told us that Qatādah, may Allāh have mercy on him, recited,

﴾تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴿

﴾The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.﴿

and said, 'This is the characteristic of the friends of Allāh; Allāh has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allāh. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the *Shayṭān*.'" Allāh's saying:

﴾ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ﴿

﴾That is the guidance of Allāh. He guides therewith whom He wills;﴿

means, this is the characteristic of those whom Allāh has guided, and anyone who does anything different is one of those whom Allāh has sent astray.

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ﴾

﴾and whomever Allāh sends astray, for him there is no guide.﴿

﴿أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَـٰمَةِ ۚ وَقِيلَ لِلظَّـٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾ فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾﴿

﴾24. Is he then, who will confront with his face the awful torment on the Day of Resurrection? And it will be said to the wrongdoers: "Taste what you used to earn!"﴿

﴾25. Those before them denied, and so the torment came on them from directions they perceived not.﴿

﴾26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!﴿

The Final Destination of the Disbelievers

﴿أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴾Is he then, who will confront with his face the awful torment on the Day of Resurrection?﴿

he will be rebuked and he and the evildoers like him will be told:

﴿ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ﴾

﴾Taste what you used to earn!﴿

'Is this like the one who comes secure on the Day of Resurrection?' as Allāh says:

﴿أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾﴿

﴾Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?﴿ (67:22);

﴿يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ﴾

﴾The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"﴿ (54:48), and

﴿أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴾Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴿ (41:40)

In each of these *Āyāt*, it was sufficient to refer to one of the two groups.

﴿كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾

﴾Those before them denied, and so the torment came on them from directions they perceived not.﴿

means, the previous generations who denied the Messengers were destroyed by Allāh for their sins. And none had they to protect them from Allāh.

﴿فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾So Allāh made them to taste the disgrace in the present life,﴿

means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets ﷺ. And what Allāh has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allāh says:

﴿وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ﴾

﴾but greater is the torment of the Hereafter if they only knew!﴿

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝٢٧ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ۝٢٨ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَـٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝٢٩ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝٣٠ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝٣١﴾

﴾27. And indeed We have put forth for men, in this Qur'ān every kind of parable in order that they may remember.﴿

﴾*28. An Arabic Qur'ān, without any crookedness (therein) in order that they may have Taqwā of Him.*﴿

﴾*29. Allāh puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison? All the praises and thanks be to Allāh! But most of them know not.*﴿

﴾*30. Verily, you will die, and verily, they (too) will die.*﴿

﴾*31. Then, on the Day of Resurrection, you will be disputing before your Lord.*﴿

The Parable of *Shirk*

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ﴾

﴾*And indeed We have put forth for men, in this Qur'ān every kind of parable*﴿

means, 'We have explained things to mankind in it [the Qur'ān] by setting forth examples and parables.'

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴾*in order that they may remember.*﴿ Because parables bring the meaning closer to people's minds. As Allāh says:

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ﴾

﴾*He sets forth for you a parable from yourselves*﴿ (30:28).

meaning, 'so that you may learn it from yourselves.' And Allāh says:

﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾

﴾*in Order that they may have Taqwā of Him.*﴿ (29:43).

﴿قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ﴾

﴾*An Arabic Qur'ān, without any crookedness (therein)*﴿

means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allāh has made it like this and has revealed it like this,

﴿لَعَلَّهُمْ يَتَّقُونَ﴾

﴾in order that they may have Taqwā of Him﴿

means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allāh says:

﴾ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَـٰكِسُونَ﴿

﴾Allāh puts forth a parable: a man belonging to many partners disputing with one another,﴿

meaning, they were disputing concerning that slave in whom they all had a share.

﴾وَرَجُلًا سَلَمًا لِّرَجُلٍ﴿

﴾and a (slave) man belonging entirely to one master.﴿

means, no one owned him except that one man.

﴾هَلْ يَسْتَوِيَانِ مَثَلًا﴿

﴾Are those two equal in comparison?﴿ meaning, they are not the same. By the same token, the idolator who worships other gods besides Allāh and the sincere believer who worships none besides Allāh, with no partner or associate, are not equal. What comparison can there be between them? Ibn 'Abbās, may Allāh be pleased with him, Mujāhid and others said, "This *Āyah* is the parable of the idolator and the sincere believer."[1]

Because this parable is so clear and obvious, Allāh then says:

﴾ٱلْحَمْدُ لِلَّهِ﴿

﴾All the praises and thanks be to Allāh!﴿ i.e., for establishing proof against them.

﴾بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴿

﴾But most of them know not.﴿ means, and for this reason they associate others in worship with Allāh.

The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh

Allāh's saying;

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[1] Aṭ-Ṭabari 21:285.

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾

﴾*Verily, you will die, and verily, they (too) will die.*﴿

This is one of the *Āyāt* which Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, quoted when the Messenger of Allāh ﷺ died, so that the people would realize that he had really died. Another *Āyah* which he quoted was:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِين مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

﴾*Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allāh; and Allāh will give reward to those who are grateful.*﴿(3:144).

The meaning of this *Āyah* is that you will certainly depart this world and be gathered before Allāh in the Hereafter. You will dispute the issues of *Tawḥīd* and *Shirk* before Allāh, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this *Āyah* speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded that Ibn Az-Zubayr, may Allāh be pleased with him, said, "When the *Āyah*

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾

﴾*Then, on the Day of Resurrection, you will be disputing before your Lord.*﴿

was revealed, Az-Zubayr, may Allāh be pleased with him, said, 'O Messenger of Allāh, will we repeat our disputes?' He ﷺ said,

«نَعَمْ»

«*Yes.*» He (Az-Zubayr) said, 'This is a very serious

matter.'"[1]

Aḥmad recorded from Az-Zubayr bin Al-'Awwām, may Allāh be pleased with him, that when this *Sūrah* was revealed to the Messenger of Allāh ﷺ:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝٣٠ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝٣١﴾

﴾*Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.*﴿

Az-Zubayr, may Allāh be pleased with him, said, "O Messenger of Allāh, will the sins that we committed against others in this world be repeated for us?" He ﷺ said,

«نَعَمْ، لَيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ»

«*Yes, they will be repeated until everyone who is entitled will have his rights restored to him.*»

Az-Zubayr, may Allāh be pleased with him, said, "By Allāh, it is a very serious matter."[2] It was also recorded by At-Tirmidhi, who said "*Hasan Ṣaḥīḥ*."[3]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝٣١﴾

﴾*Then, on the Day of Resurrection, you will be disputing before your Lord.*﴿

means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in *Kitāb Ar-Rūḥ* that Ibn 'Abbās, may Allāh be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, 'You did such and such,' and the body will say to the soul, 'You told

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[1] *Ad-Durr Al-Manthūr* 5:614, Aḥmad with similar wording along with the following version.

[2] Aḥmad 1:164.

[3] *Tuḥfat Al-Aḥwadhi* 9:289.

فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ
إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ ﴿٣٢﴾ وَٱلَّذِى
جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾
لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾
لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم
بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ ٱللَّهُ بِكَافٍ
عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ
ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ
أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ
مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَـٰشِفَـٰتُ ضُرِّهِۦٓ
أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ
ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ قُلْ يَـٰقَوْمِ ٱعْمَلُوا۟
عَلَىٰ مَكَانَتِكُمْ إِنِّى عَـٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

me to do it and you tempted me.' Then Allāh will send an angel to judge between them, and he will say, 'You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, 'I see fruit there, but I cannot reach it.' The blind man said, 'Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer? They will say, 'Both of them.' The angel will say to them, 'You have passed judgement against yourselves.' The body was a means of transportation for the soul."

Ibn Abi Ḥātim recorded that Sa'īd bin Jubayr said that Ibn 'Umar, may Allāh be pleased with him, said, "This *Āyah* was revealed and we did not know what it was revealed about:

﴿ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾

﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿"

He said, "We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about? Until the *Fitnah* occurred." Then Ibn 'Umar, may Allāh be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by

An-Nasā'ī.[1]

﴿فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى
لِّلْكَٰفِرِينَ ﴿٣٢﴾ وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا يَشَآءُونَ
عِندَ رَبِّهِمْ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم
بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾﴾

﴾32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers?﴿

﴾33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwā.﴿

﴾34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.﴿

﴾35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.﴿

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allāh and said that there were other gods besides Him and claimed that the angels were the daughters of Allāh and that Allāh had a son – glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allāh says:

﴿فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ﴾

﴾Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him!﴿

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allāh and disbelief in the Messenger of Allāh. They made false claims and rejected the truth, Allāh threatened them:

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[1] An-Nasā'ī in *Al-Kubrā* no. 11447. This refers to the civil turmoil that began with the assassination of 'Uthmān, may Allāh be pleased with him.

﴿أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ﴾

﴾Is there not in Hell an abode for the disbelievers?﴿

who are the deniers and rejecters. Then Allāh says:

﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ﴾

﴾And he who has brought the truth and (those who) believed therein,﴿

Mujāhid, Qatādah, Ar-Rabī' bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ﷺ."[1]

'Abdur-Raḥmān bin Zayd bin Aslam said:

﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ﴾

﴾"And he who has brought the truth﴿ means the Messenger of Allāh ﷺ.

﴿وَصَدَّقَ بِهِۦٓ﴾

﴾and (those who) believed therein﴿ means the Muslims."[2]

﴿أُوْلَـٰٓئِكَ هُمُ ٱلْمُتَّقُونَ﴾

﴾they are those who have Taqwā﴿. Ibn 'Abbās, may Allāh be pleased with him, said, "They fear and shun *Shirk*."[3]

﴿لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ﴾

﴾They shall have all that they will desire with their Lord.﴿

means, in Paradise; whatever they ask for they will have.

﴿ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾﴾

﴾That is the reward of doers of good. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.﴿

This is like the *Āyah*:

﴿أُوْلَـٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَـٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ

[1] Aṭ-Ṭabari 21:289, Al-Qurṭubi 15:256.

[2] Aṭ-Ṭabari 21:290.

[3] Aṭ-Ṭabari 21:292.

الَّذِى كَانُوا يُوعَدُونَ ﴿١٦﴾ ﴿

﴾They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.﴿ (46:16).

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ
هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِى انتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم
مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِىَ اللَّهُ
بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِىَ اللَّهُ
عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّى عَامِلٌ فَسَوْفَ
تَعْلَمُونَ ﴿٣٩﴾ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ ﴿

﴾36. Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him! And whom Allāh sends astray, for him there will be no guide.﴿

﴾37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴿

﴾38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh." Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy?" Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."﴿

﴾39. Say: "O My people! Work according to your way, I am working. Then you will come to know"﴿

﴾40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."﴿

Allāh is Sufficient for His Servant

Allāh says:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

﴾Is not Allāh Sufficient for His servant?﴿ Some of them read it "His servants." It means that Allāh is Sufficient for the one who

worships Him and relies upon Him.

﴿وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ﴾

﴿Yet they try to frighten you with those besides Him!﴾

means, the idolators tried to scare the Messenger of Allāh ﷺ with their idols and gods which they called upon besides Allāh out of ignorance and misguidance. Allāh says:

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ۝٣٦ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ۝٣٧﴾

﴿And whom Allāh sends astray, for him there will be no guide. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger ﷺ.

The Idolators admit that Allāh is the Sole Creator because Their gods are incapable

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ﴾

﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh."﴾

means, the idolators used to recognize that Allāh was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allāh said:

﴿قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ﴾

﴿Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His mercy?"﴾

meaning, they cannot do any of that at all. Here Ibn Abi

Ḥātim recorded a narration from Ibn 'Abbās, may Allāh be pleased with him, attributing it to the Prophet ﷺ:

«احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ، جَفَّتِ الصُّحُفُ وَرُفِعَتِ الْأَقْلَامُ، وَاعْمَلْ للهِ بِالشُّكْرِ فِي الْيَقِينِ. وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَىٰ مَا تَكْرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا»

«*Be mindful of Allāh and He will protect you; be mindful of Allāh and you will find Him ever with you. Turn to Allāh in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allāh; if you seek help from anyone, then seek help from Allāh. Know that even if the entire nation were to come together to do you some harm that Allāh has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allāh has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allāh with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.*»[1]

﴿قُلْ حَسْبِيَ اللَّهُ﴾

﴿*Say: "Sufficient for me is Allāh..."*﴾ means, 'Allāh is enough for me.'

﴿عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾﴾

﴿*In Him I put my trust, and let all those that trust, put their trust in Him.*﴾ [12: 67]

This is like what Hūd, peace be upon him, said to his people:

[1] Aḥmad 1:307.

إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ
فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم
بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى
لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ
وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ
قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾
قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ
قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن
دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟
مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ
يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾

﴿إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴾*"All that we say is that some of our gods have seized you with evil." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path."*﴿(11:54-56).

﴿قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ﴾

﴾*Say: "O My people! Work according to your way..."*﴿

This is a threat and a warning.

﴿إِنِّى عَٰمِلٌ﴾

﴾*I am working*﴿ means, 'according to my way.'

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴾*Then you will come to know*﴿ means, you will learn the consequences.

﴿مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ﴾

﴾To whom comes a disgracing torment,﴿ means, in this world,

﴿وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ﴾

﴾and on whom descends an everlasting torment.﴿

means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allāh from that.

﴿إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾﴾

﴾41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.﴿

﴾42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.﴿

Allāh says, addressing His Messenger Muḥammad ﷺ:

﴿إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ﴾

﴾Verily, We have sent down to you the Book﴿ meaning, the Qur'ān.

﴿لِلنَّاسِ بِٱلْحَقِّ﴾

﴾for mankind in truth.﴿ means, for all of creation, mankind and *Jinn*, so that he may warn them therewith.

﴿فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ﴾

﴾So, whosoever accepts the guidance, it is only for himself;﴿

means, the benefit of that will return to him.

﴿وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾

﴾and whosoever goes astray, he goes astray only for his (own) loss.﴿

means, the consequences of that will return to him.

﴿وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ﴾

﴿*And you are not a trustee over them.*﴾ means, 'you are not responsible for guiding them.'

﴿إِنَّمَآ أَنتَ نَذِيرٌ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ﴾

> ﴿*But you are only a warner. And Allāh is a Trustee over all things*﴾ (11:12).

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*your duty is only to convey and on Us is the reckoning*﴾ (13:40).

Allāh is the One Who causes Death and gives Life

Then Allāh tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allāh says:

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ وَيُرْسِلُ عَلَيْكُمْ
حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾﴾

> ﴿*It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.*﴾(6:60-61).

Here Allāh mentions the two deaths, the lesser death then the greater death after it; in the *Āyah* above (39: 42), He mentions the greater then the lesser. Allāh says:

﴿ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا
ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴾It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.﴿

This indicates that they [the souls] meet in the higher realm, as was stated in the *Ḥadīth* attributed to the Prophet ﷺ which was narrated by Ibn Mandah and others. In the Two *Ṣaḥīḥs* of Al-Bukhāri and Muslim, it is reported that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

«When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants."»[1]

﴿فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ﴾

﴾He keeps those (souls) for which He has ordained death﴿

means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives."[2]

Ibn 'Abbās, may Allāh be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴾Verily, in this are signs for a people who think deeply.﴿

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ ٱلشَّفَـٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ ٱللَّهُ

[1] *Fatḥ Al-Bāri* 11:130, Muslim 4:2084.

[2] Aṭ-Ṭabari 21:298.

وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾﴾

﴾*43. Have they taken as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?"*﴿

﴾*44. Say: "To Allāh belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back."*﴿

﴾*45. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!*﴿

There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone

Allāh condemns the idolators for taking intercessors besides Allāh, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allāh says: 'Say – O Muḥammad – to these people who claim that those whom they have taken as intercessors with Allāh, that intercession is of no avail except for the one with whom Allāh is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴾*Who is he that can intercede with Him except with His permission?*﴿ (2:255).

﴿لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*His is the sovereignty of the heavens and the earth.*﴿

means, He is the One Who is in control of all that.

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴾*Then to Him you shall be brought back.*﴿

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِۦ
يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ
نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُۥ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ
عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
۞ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن
رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُۥ هُوَ الْغَفُورُ الرَّحِيمُ
﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ
الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ
بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ
عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ ﴿٥٦﴾

means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allāh condemns the idolators further:

﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ﴾

﴿And when Allāh Alone is mentioned﴾ means, when it is said there is no (true) God except Allāh Alone,

﴿اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿the hearts of those who believe not in the Hereafter are filled with disgust﴾

Mujāhid said, "Their hearts are filled with disgust means they recoil in horror."[1] This is like the *Āyah*:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾﴾

﴿Truly, when it was said to them: "Lā ilāha illā Allāh," they puffed themselves up with pride.﴾ (37:35)

which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allāh says:

﴿وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِۦ﴾

﴿and when those besides Him are mentioned,﴾

[1] Aṭ-Ṭabari 21:301.

meaning, the idols and false gods – this was the view of Mujāhid –

﴿إِذَا هُمْ يَسْتَبْشِرُونَ﴾

﴿*behold, they rejoice!*﴾ means, they feel happy.

﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَٰوَٰتِ وَالْأَرْضِ عَٰلِمَ الْغَيْبِ وَالشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا
بِهِ مِن سُوٓءِ الْعَذَابِ يَوْمَ الْقِيَٰمَةِ وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ
سَيِّـَٔاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾﴾

﴿*46. Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ."*﴾

﴿*47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning.*﴾

﴿*48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.*﴾

How to supplicate

After condemning the idolators for their love of *Shirk* and their hatred of *Tawḥīd*, Allāh then says:

﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَٰوَٰتِ وَالْأَرْضِ عَٰلِمَ الْغَيْبِ وَالشَّهَٰدَةِ﴾

﴿*Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..."*﴾

meaning, 'call you upon Allāh Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

﴿عَٰلِمَ الْغَيْبِ وَالشَّهَٰدَةِ﴾

﴿*All-Knower of the unseen and the seen!*﴾

means, what is secret and what is open.

﴿أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ﴾

﴿*You will judge between your servants about that wherein they used to differ.*﴾

means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his *Ṣaḥīḥ*, Muslim recorded that Abu Salamah bin 'Abdur-Raḥmān said, "I asked 'Ā'ishah, may Allāh be pleased with her, how the Messenger of Allāh ﷺ started his prayer when he stood up to pray at night. She said, may Allāh be pleased with her: 'When the Messenger of Allāh ﷺ stood up to pray at night, he would start his prayer with the words:

«اللّٰهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلٰى صِرَاطٍ مُسْتَقِيمٍ»

«*O Allāh, Lord of Jibrīl, Mikā'īl and Isrāfīl, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.*»'"[1]

No Ransom will be accepted on the Day of Resurrection

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟﴾

﴿*And those who did wrong,*﴾ means, the idolators.

﴿مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ﴾

﴿*if they had all that is in earth and therewith as much again,*﴾

﴿لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ﴾

﴿*they verily, would offer it to ransom themselves therewith from the evil torment;*﴾

means, that which Allāh has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them,

[1] Muslim 2:534.

even if it were to be an earth-full of gold as He mentioned elswhere (3:91). Then Allāh says:

﴿وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ﴾

﴾and there will become apparent to them from Allāh what they had not been reckoning.﴿

which means, when they come to realize what Allāh's punishment for them will be, which they had never before imagined.

﴿وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟﴾

﴾And the evils of that which they earned will become apparent to them,﴿

means, they will see the punishment for the forbidden actions and sins which they committed in this world.

﴿وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾

﴾and that which they used to mock at will encircle them.﴿

means, the punishment which they used to make fun of in this world will encompass them.

﴿فَإِذَا مَسَّ ٱلْإِنسَـٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَـٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ ۚ بَلْ هِىَ
فِتْنَةٌ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟
يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَـٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا
كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى
ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾﴾

﴾49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!﴿

﴾50. Verily, those before them said it, yet (all) that they had earned availed them not.﴿

﴾51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.﴿

﴾52. Do they not know that Allāh expands the provision for

whom He wills, and straitens it. Verily, in this are signs for the folk who believe!﴾

How Man changes when He is blessed after suffering Harm

Allāh tells us how man, when he is suffering from harm, prays to Allāh, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

﴿إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ﴾

﴾*Only because of knowledge I obtained it.*﴿

means, 'because Allāh knows that I deserve it; if it were not for the fact that Allāh regards me as special, He would not have given me this.' Qatādah said, "Because I know that I deserve it."[1] Allāh says:

﴿بَلْ هِىَ فِتْنَةٌ﴾

﴾*Nay, it is only a trial,*﴿ meaning, 'the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient – although We have prior knowledge of that.' In fact, it is a trial.

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾﴾

﴾*but most of them know not!*﴿ So they say what they say and claim what they claim.

﴿قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾*Verily, those before them said it,*﴿ means, the previous nations who came before said the same things and made the same claims,

﴿فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾﴾

﴾*yet (all) that they had earned availed them not.*﴿

means, what they said was not right and all that they had gathered did not save them.

﴿فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ﴾

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[1] Aṭ-Ṭabari 21:301.

﴾*So, the evil results of that which they earned overtook them. And those who did wrong of these...*﴿

means, the people who are addressed here,

﴿سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا﴾

﴾*will also be overtaken by the evil results (torment) for that which they earned;*﴿

just as happened to those earlier peoples.

﴿وَمَا هُم بِمُعْجِزِينَ﴾

﴾*and they will never be able to escape.*﴿

This is like the *Āyah* in which Allāh tells us how Qārūn reacted when his people told him:

﴿لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾ قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾﴾

﴾*"Do not exult, verily, Allāh likes not those who exult. But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned of their sins."*﴿ (28:76-78).

And Allāh says:

﴿وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَـٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾﴾

﴾*And they say: "We are more in wealth and in children, and we are not going to be punished."*﴿ (34:35).

﴿أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴾*Do they not know that Allāh expands the provision for whom*

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾
أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ
مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا
وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ ٱلْقِيَٰمَةِ
تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى
جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟
بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ٱللَّهُ
خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾ لَّهُۥ مَقَالِيدُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ
هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا
ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ
فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ
وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ
مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

***He wills, and straitens it.*﴿**

means, He gives plenty to some and restricts the provision for others.

﴾إِنَّ فِى ذَٰلِكَ لَأَيَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴿

﴾*Verily, in this are signs for the folk who believe!*﴿

means, there is a lesson and proof.

﴾قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ
أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ
يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى
لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ
ٱلْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾﴿

﴾*53. Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."*﴿

﴾*54. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the torment comes upon you, (and) then you will not be helped."*﴿

﴾*55. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly*

while you perceive not!"﴾

﴿*56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked."*﴾

﴿*57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā."*﴾

﴿*58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."*﴾

﴿*59. Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.*﴾

The Call to repent before the Punishment comes

This *Āyah* is a call to all sinners, be they disbelievers or others, to repent and turn to Allāh. This *Āyah* tells us that Allāh, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because *Shirk* can only be forgiven for the one who repents from it. Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, said that some of the people of *Shirk* killed many people and committed *Zinā* (illegal sexual acts) to a great extent; they came to Muḥammad ﷺ and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following *Āyāt* were revealed:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾

﴿*And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse*﴾ (25:68).

﴿قُلْ يَٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾

﴿*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh.*﴾

This was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.[1] What is meant by the first *Āyah* (25:68) is:

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾

﴾*Except those who repent and believe, and do righteous deeds*﴿ (25:70).

Imām Aḥmad recorded that Asmā' bint Yazīd, said, "I heard the Messenger of Allāh ﷺ reciting,

﴿إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ﴾

﴾*verily, his work is unrighteous*﴿ (11:46). And I heard him ﷺ say:

(قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)."[2]

This was also recorded by Abu Dāwud and At-Tirmidhi.[3]

All of these *Ḥadīths* indicate that what is meant is that Allāh forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allāh even if his sins are many and great, for the door of repentance and mercy is expansive. Allāh says:

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴾*Know they not that Allāh accepts repentance from His servants*﴿ (9:104).

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴾*And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.*﴿ (4:110).

Concerning the hypocrites, Allāh says:

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[1] *Fatḥ Al-Bāri* 8:411, Muslim 1:113, Abu Dāwud 4:166, An-Nasā'ī in *Al-Kubrā* 446.

[2] Aḥmad 6:454.

[3] Abu Dāwud 4:285, *Tuḥfat Al-Aḥwadhi* 9:111.

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ۝ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا﴾

﴿*Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds*﴾ (4:145-146).

And Allāh says:

﴿لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝﴾

﴿*Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.*﴾ (5:73).

Then He says:

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝﴾

﴿*Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.*﴾ (5:74)

And Allāh says:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا﴾

﴿*Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allāh)*﴾ (85:10).

Al-Ḥasan Al-Baṣri, may Allāh have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many *Āyāt* on this topic.

The Two *Ṣaḥīḥs* record the *Ḥadīth* of Abu Sa'īd, may Allāh be pleased with him, from Messenger of Allāh ﷺ about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting?" Then he told him to go to a town where Allāh was

worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allāh commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allāh commanded the good town to move closer to him and the other town to move away.[1] This is basic meaning of the *Ḥadīth*; we have quoted it in full elsewhere.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا﴾

﴾*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins..."*﴿

Allāh invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that 'Uzayr is the son of God, those who claim that Allāh is poor, those who claim that the Hand of Allāh is tied up, and those who say that Allāh is the third of three [Trinity]. Allāh says to all of these:

﴿أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾﴾

﴾*Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.*﴿ (5:74).

And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَـٰهٍ غَيْرِى﴾

﴾*"I know not that you have a god other than me."*﴿ (28:38).

Ibn 'Abbās, may Allāh be pleased with him, said, "Anyone who

[1] *Fatḥ Al-Bāri* 6:591.

makes the servants of Allāh despair of His mercy after this, has rejected the Book of Allāh, but a person cannot repent until Allāh decrees that he should repent."[1]

At-Ṭabarāni recorded that Shutayr bin Shakal said, "I heard Ibn Mas'ūd say, 'The greatest *Āyah* in the Book of Allāh is:

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴾Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴿(2:255).

The most comprehensive *Āyah* in the Qur'ān concerning good and evil is:

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ﴾

﴾Verily, Allāh enjoins justice and Al-Iḥsān﴿ (16:90).

The *Āyah* in the Qur'ān which brings the most relief is in *Sūrat Az-Zumar*:

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾

﴾Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."﴿

And the clearest *Āyah* in the Qur'ān about reliance on Allāh is:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴾And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine﴿ (65:2-3).'

Masrūq said to him; 'You have spoken the truth.'"[2]

Ḥadīths which tell us not to despair

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ, say:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَخْطَأْتُمْ حَتَّى تَمْلَأَ خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ

[1] Recorded by Ibn Jarīr and Ibn Al-Mundhir, see *Ad-Durr Al-Manthūr* 5:621.

[2] At-Ṭabarāni 9:142.

اسْتَغْفَرْتُمُ اللهَ تَعَالَىٰ لَغَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ يَسْتَغْفِرُونَ اللهَ فَيَغْفِرُ لَهُمْ»

«*By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allāh for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muḥammad, if you did not commit sin, Allāh would bring other people who would commit sins and then ask Allāh for forgiveness so that He could forgive them.*»"[1]

This was recorded only by Aḥmad.

Imām Aḥmad recorded that Abu Ayyūb Al-Ansāri, may Allāh be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allāh ﷺ; he said:

«لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ عَزَّ وَجَلَّ قَوْمًا يُذْنِبُونَ، فَيَغْفِرُ لَهُمْ»

«*If you did not commit sins, Allāh would create people who would sin so that He could forgive them.*»"

This was recorded by Imām Aḥmad; it was also recorded by Muslim in his *Ṣaḥīḥ*, and by At-Tirmidhi.[2]

Allāh encourages His servants to hasten to repent, as He says:

﴿وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ﴾

﴿*And turn in repentance (and in obedience with true faith) to your Lord and submit to Him*﴾

meaning, turn back to Allāh and submit yourselves to Him.

﴿مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

﴿*before the torment comes upon you, (and) then you will not be helped.*﴾

means, hasten to repent and do righteous deeds before His wrath comes upon you.

﴿وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم﴾

[1] Aḥmad 3:238.

[2] Aḥmad 5:414, Muslim 4:2105, *Tuḥfat Al-Aḥwadhi* 9:223.

﴾And follow the best of that which is sent down to you from your Lord,﴿

means, the Qur'ān.

﴿مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴾before the torment comes on you suddenly while you perceive not!﴿

means, without you realizing it.

﴿أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ﴾

﴾Lest a person should say: "Alas, my grief that I was undutiful to Allāh..."﴿

means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allāh will regret it, and will wish that he had been one of the righteous who obeyed Allāh.

﴿وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ﴾

﴾and I was indeed among those who mocked.﴿

means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

﴿أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ۝٥٧ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ۝٥٨﴾

﴾Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴿

means, he will wish that he could go back to this world, so that he could do righteous deeds. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh tells us what His servants will say before they say it and what they will do before they do it. He says:

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

﴾And none can inform you like Him Who is the All-Knower﴿ (35:14).

﴿أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ۝٥٦ أَوْ تَقُولَ

لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى
كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾﴾

﴾Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked." Or he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴿.[1]

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«كُلُّ أَهْلِ النَّارِ يَرَىٰ مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي! فَتَكُونُ عَلَيْهِ حَسْرَةً، قَالَ: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَىٰ مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، قَالَ: فَيَكُونُ لَهُ شُكْرًا»

«Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allāh had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allāh guided me," so it will be a cause of thanks.»"[2]

It was also narrated by An-Nasa'i.[3]

When the sinners wish that they could return to this world so that they could believe the *Āyāt* of Allāh and follow His Messengers, Allāh will say:

﴿بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾﴾

﴾Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.﴿

meaning, 'O you who regret what you did, My *Āyāt* did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

[1] Aṭ-Ṭabari 21:316.
[2] Aḥmad 1:512.
[3] Aḥmad no. 10660, An-Nasā'ī in *Al-Kubrā* 6:447.

﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ۝٦٠ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ۝٦١﴾

﴾60. And on the Day of Resurrection you will see those who lied against Allāh - their faces will be black. Is there not in Hell an abode for the arrogant?﴿

﴾61. And Allāh will deliver those who have Taqwā to their places of success. Evil shall touch them not, nor shall they grieve.﴿

The Consequences for Those Who tell Lies against Allāh and for Those Who have *Taqwā*

Allāh tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of *Ahlus-Sunnah wal-Jamā'ah* will be whitened. Allāh says here:

﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ﴾

﴾And on the Day of Resurrection you will see those who lied against Allāh﴿

meaning, by their claims that He had partners or offspring.

﴿وُجُوهُهُم مُّسْوَدَّةٌ﴾

﴾their faces will be black.﴿ means, because of their lies and fabrications.

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

﴾Is there not in Hell an abode for the arrogant?﴿

means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth?

﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ﴾

﴾And Allāh will deliver those who are those who have Taqwā to their places of success.﴿

means, because of what Allāh has decreed for them of happiness and victory.

﴿لَا يَمَسُّهُمُ السُّوءُ﴾

﴾*Evil shall touch them not,*﴿ means, on the Day of Resurrection.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴾*nor shall they grieve.*﴿ means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا
الْجَاهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾﴾

﴾*62. Allāh is the Creator of all things, and He is the Trustee over all things.*﴿

﴾*63. To Him belong the Maqālīd of the heavens and the earth. And those who disbelieve in the Āyāt of Allāh, such are they who will be the losers.*﴿

﴾*64. Say: "Do you order me to worship other than Allāh? O you fools!"*﴿

﴾*65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."*﴿

﴾*66. Nay! But worship Allāh, and be among the grateful.*﴿

Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allāh tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

﴿لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴾*To Him belong the Maqālīd of the heavens and the earth.*﴿

Mujāhid said, "*Maqālīd* means 'keys' in Persian." This was also the view of Qatādah, Ibn Zayd and Sufyān bin 'Uyaynah.[1]

[1] *Ad-Durr Al-Manthūr* 7:243, Aṭ-Ṭabari 21:321.

As-Suddi said:

﴿لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾To Him belong the Maqālīd of the heavens and the earth.﴿

"The treasures of the heavens and the earth."[1] Both opinions mean that the control of all things is in the Hand of Allāh, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

﴿وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ﴾

﴾And those who disbelieve in the Āyāt of Allāh,﴿

meaning, His proof and evidence,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴾such are they who will be the losers.﴿

﴿قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾﴾

﴾Say: "Do you order me to worship other than Allāh? O you fools!"﴿

The reason for the revelation of this *Āyah* was narrated by Ibn Abi Ḥātim and others from Ibn 'Abbās, may Allāh be pleased with him, that the idolators in their ignorance called the Messenger of Allāh ﷺ to worship their gods, then they would worship his God with him. Then these words were revealed:

﴿قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾﴾

﴾Say: "Do you order me to worship other than Allāh? O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."﴿[2]

This is like the *Āyah*:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾﴾

﴾But if they had joined in worship others with Allāh, all that

[1] Aṭ-Ṭabari 21:321.

[2] See Aṭ-Ṭabari, the *Tafsīr* of *Sūrat Al-Kāfirūn*.

they used to do would have been of no benefit to them.﴾ (6:88).

﴿بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّـٰكِرِينَ ﴿٦٦﴾﴾

﴾*Nay! But worship Allāh, and be among the grateful.*﴿

means, 'you and those who follow you and believe in you should make your worship sincerely for Allāh Alone, with no partner or associate.'

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾

﴾*67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!*﴿

The Idolators did not make a just Estimate of Allāh such as is due to Him

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾

﴾*They made not a just estimate of Allāh such as is due to Him.*﴿

means, the idolators did not give Allāh His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujāhid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated."[1] Muḥammad bin Ka'b said, "If they had made a just estimate of Allāh such as is due to Him, they would not have lied." 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾

﴾*They made not a just estimate of Allāh such as is due to Him.*﴿

[1] Aṭ-Ṭabari 21:321.

"These are the disbeliever who did not believe that Allāh had power over them. Whoever believes that Allāh is able to do all things, has made a just estimate of Allāh such as is due to Him, and whoever does not believe that, has not made a just estimate of Allāh such as is due to Him."[1]

Many *Ḥadīths* have been narrated concerning this *Āyah* and how it and other *Āyāt* like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the *Āyah*,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

﴾*They made not a just estimate of Allāh such as is due to Him.*﴿

Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said, "One of the rabbis came to the Messenger of Allāh ﷺ and said, 'O Muḥammad! We learn that Allāh will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allāh ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾

﴾*They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand*﴿."[2]

Al-Bukhāri also recorded this in other places of his *Ṣaḥīḥ*. It was also recorded by Imām Aḥmad and Muslim, and by At-Tirmidhi and An-Nasā'ī in the (books of) *Tafsīr* in their *Sunans*.[3]

Abu Hurayrah, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«يَقْبِضُ اللهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ

[1] Aṭ-Ṭabari 21:321.

[2] *Fatḥ Al-Bāri* 8:412.

[3] *Fatḥ Al-Bāri* 13:404, Aḥmad 1:429, Muslim 2147, *Tuḥfat Al-Aḥwadhi* 9:112 - 113, An-Nasā'ī in *Al-Kubrā* 6:446.

مُلُوكُ الْأَرْضِ؟»

«*Allāh will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth?"*»"[1]

This version was recorded only by Al-Bukhāri; Muslim recorded another version.[2]

Al-Bukhāri also recorded from Ibn 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ تَبَارَكَ وَتَعَالَىٰ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرَضِينَ عَلَىٰ أُصْبُعٍ، وَتَكُونُ السَّمٰوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

«*On the Day of Resurrection, Allāh, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King."*»[3]

This version was also recorded by Al-Bukhāri It is recorded that Ibn 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited this *Āyah* on the *Minbar* one day:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ الْقِيَٰمَةِ وَالسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾

﴾*They made not a just estimate of Allāh such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!*﴿

The Messenger of Allāh ﷺ said while moving his hand forward and backward:

«يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

«*And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most*

[1] *Fath Al-Bāri* 8:413.

[2] Muslim 4:2148.

[3] *Fath Al-Bāri* 13:404.

Generous."﴿

And the *Minbar* shook so much that we feared that the Messenger of Allāh ﷺ would fall."[1] This was also recorded by Muslim, An-Nasā'ī and Ibn Mājah.[2]

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ
إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ
﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْيٓءَ
بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ
﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾
وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا
فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ
هَٰذَا قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ
﴿٧١﴾ قِيلَ ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْاْ رَبَّهُمْ إِلَى
ٱلْجَنَّةِ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾
وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي
ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن
شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا
هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ
ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ
وَجِاْيٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ
بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ
أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾﴾

﴾*68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.*﴿

﴾*69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.*﴿

﴾*70. And each person will be paid in full of what he did; and He is Best Aware of what they do.*﴿

[1] Aḥmad 2:72.

[2] Muslim 4:2148, An-Nasā'ī in *Al-Kubrā* 4:400, Ibn Mājah 2:1429.

The Blast of the Trumpet, the Judgement and the Recompense

Allāh tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

﴿وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾

﴾And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills.﴿

This will be the second trumpet-blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allāh wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ﴾

﴾*"Whose is the kingdom this day?"*﴿, then He will answer Himself:

﴿لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

﴾*"It is Allāh's, the One, the Irresistible!"*﴿ (40:16).

'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Isrāfīl, and Allāh will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection.[1] Allāh says:

﴿ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾

﴾Then it will be blown another time, and behold they will be standing, looking on﴿

[1] As explained earlier, the author has based his understanding of this point upon an unauthentic *Ḥadīth*. The majority understand these *Āyāt* and the authentic *Ḥadīth* to imply two blasts of the *Ṣūr*. Some of these narrations follow.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the *Āyāt*:

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴾*But it will be only a single Zajrah,*[1] *when behold, they find themselves alive.*﴿ (79:13-14)

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴾*On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!*﴿ (17:52), and

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾﴾

﴾*And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.*﴿ (30:25)

Imām Aḥmad recorded that a man said to 'Abdullāh bin 'Amr, may Allāh be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance." 'Abdullāh bin 'Amr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ فِيهِمْ أَرْبَعِينَ

«*The Dajjāl will emerge in my Ummah and he will stay among them for forty.*»

I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَبْعَثُ اللهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، فَيَظْهَرُ فَيُهْلِكُهُ اللهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

«*Then Allāh will send 'Īsā bin Maryam, peace be upon him, who resembles 'Urwah bin Mas'ūd Ath-Thaqafi, and he will prevail. Allāh will destroy him (the Dajjāl), then after that mankind will live for seven years with no enmity between any two people. Then Allāh will send a cool wind from the direction of Ash-Shām, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.*»"

He said, "I heard it from the Messenger of Allāh ﷺ:

«وَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، قَال: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ دَارَّةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَىٰ لَهُ، وَأَوَّلُ مَنْ يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَىٰ أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللهُ تَعَالَىٰ - أَوْ يُنْزِلُ اللهُ عَزَّ وَجَلَّ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوِ الظِّلُّ شك نعمان - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلَىٰ رَبِّكُمْ ﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾﴾

«*There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shayṭān will appear to them and say, "Will you not obey me?" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allāh will send*» – or – *send down* «*rain like drizzle*» – or – *shade* – An-Nu'mān [one of the narrators] was not sure of its wording «*from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord,* ﴾*But stop them, verily, they are to be questioned*﴿ (37:24).

Then it will be said,

«أَخْرِجُوا بَعْثَ النَّارِ، قال: فَيُقَالُ: كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَيَوْمَئِذٍ يُبْعَثُ الْوِلْدَانُ شِيبًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ»

«"Send forth the people of Hell." It will be said, "How many?" It will said, "From every thousand, nine hundred and ninety-nine." On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.»"[1]

This was recorded by Muslim in his *Ṣaḥīḥ*.[2]

Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

«Between the two blasts, there will be only forty.»

They said, "O Abu Hurayrah, forty days?" He, may Allāh be pleased with him, said, "I do not know." They said, "Forty years?" He said, "I do not know." They said, "Forty months?" He said, "I do not know."

«وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الْخَلْقُ»

«Every part of a man will disinegrate apart from the root of his backbone, and out of that he will be created anew.»[3]

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا﴾

﴾And the earth will shine with the light of its Lord,﴿

means, it will shine brightly on the Day of Resurrection when the Truth (Allāh), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

﴿وَوُضِعَ ٱلْكِتَٰبُ﴾

﴾and the Book will be presented﴿. Qatādah said, "The Book of deeds."[4]

﴿وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ﴾

﴾and the Prophets will be brought forward,﴿

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[1] Aḥmad 2:166.

[2] Muslim 4:2257.

[3] *Fatḥ Al-Bāri* 8:414.

[4] Aṭ-Ṭabari 21:335.

Ibn 'Abbās, may Allāh be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allāh to them."[1]

﴿وَٱلشُّهَدَآءِ﴾

﴿*and the witnesses*﴾ means, witnesses from among the angels who record the deeds of all, good and evil alike.

﴿وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ﴾

﴿*and it will be judged between them with truth,*﴾

means, with justice.

﴿وَهُمْ لَا يُظْلَمُونَ﴾

﴿*and they will not be wronged.*﴾ Allāh says:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾

﴿*And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.*﴾ (21:47)

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿*Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.*﴾ (4:40)

Allāh says:

﴿وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾

﴿*And each person will be paid in full of what he did;*﴾

meaning, of good and evil.

﴿وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

﴿*and He is Best Aware of what they do*﴾.

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ

[1] Aṭ-Ṭabari 21:336.

أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ
وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا
فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾﴾

﴿71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾

﴿72. It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"﴾

How the Disbelievers will be driven to Hell

Allāh tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴾ (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allāh says:

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾﴾

﴿The Day We shall gather those who have Taqwā unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.﴾ (19:85-86)

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

﴿وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ
سَعِيرًا ﴿٩٧﴾﴾

﴿and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴾ (17:97).

﴿حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا﴾

﴾till when they reach it, the gates thereof will be opened.﴿

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

﴿أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ﴾

﴾Did not the Messengers come to you from yourselves,﴿

meaning, 'of your own kind, so that you could have spoken to them and learned from them,'

﴿يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ﴾

﴾reciting to you the Āyāt of your Lord,﴿

means, 'establishing proof against you that what they brought to you was true,'

﴿وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

﴾and warning you of the meeting of this Day of yours?﴿

means, 'warning you of the evil of this Day.' The disbeliever will say to them:

﴿بَلَىٰ﴾

﴾Yes,﴿ meaning, 'they did come to us and warn us and establish proof and evidence against us,'

﴿وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ﴾

﴾but the Word of torment has been justified against the disbelievers!﴿

means, 'but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the *Āyāt*:

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ
مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ۞ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ
ٱلسَّعِيرِ ۞﴾

﴾Every time a group is cast therein, its keeper will ask: "Did

no warner come to you?" They will say: "Yes, indeed a warner came to us, but we denied him and said: 'Allāh never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴿ (67:9-10)

which means, they will feel regret and will blame themselves.

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾﴾

﴾*Then they will confess their sin. So, away with the dwellers of the blazing Fire!*﴿ (67:11)

means, they are lost and doomed.

﴿قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

﴾*It will be said (to them): "Enter you the gates of Hell, to abide therein..."*﴿

means everyone who sees them and the situation they are in, will testify that they deserve the punishment. These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allāh says:

﴿قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

﴾*It will be said (to them): "Enter you the gates of Hell, to abide therein..."*﴿

meaning, 'to stay there forever; you will never leave or depart.'

﴿فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ﴾

﴾*And (indeed) what an evil abode of the arrogant!*﴿

means, 'what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾﴾

﴾*73. And those who had Taqwā will be led to Paradise in*

groups till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."﴾

﴿*74. And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!"*﴾

The Believers will be taken to Paradise

Here Allāh tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allāh, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

﴿حَتَّىٰٓ إِذَا جَآءُوهَا﴾

﴿*till when they reach it,*﴾ means, when they arrive at the gates of Paradise, after passing over the *Ṣirāt*, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise.

It was recorded in the *Ḥadīth* about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Ādam, then Nūḥ, then Ibrāhīm, then Mūsā, then 'Īsā, then Muḥammad ﷺ (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allāh when He comes to pass judgement. This is to show the noble position of Muḥammad ﷺ above the rest of mankind in all situations.

In *Ṣaḥīḥ Muslim*, it is reported that Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ»

«I will be the first intercessor in Paradise.»[1]

According to the wording of Muslim:

«وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ»

«I will be the first one to knock at the gates of Paradise.»[2]

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ - قَالَ:- فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»

«I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you?" I will say "Muḥammad." He will say, "I was told about you and that I was not to open the gate for anyone before you."»"[3]

It was also recorded by Muslim.[4]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوَّطُونَ فِيهَا، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ وَاحِدٍ، يُسَبِّحُونَ اللهَ تَعَالَى بُكْرَةً وَعَشِيًّا»

«The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one

[1] Muslim 1:188.
[2] Muslim 1:188.
[3] Aḥmad 2:163.
[4] Muslim 1:188.

heart. They will glorify Allāh morning and evening.»"[1]

This was also recorded by Al-Bukhāri and Muslim.[2]

Al-Hāfiz Abu Ya'lā recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفِلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ»

«*The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hūr Al-'Īyn, and they will all look the same, as if they are one person in the image of their father Ādam, sixty cubits tall.*»"[3]

They [Al-Bukhāri and Muslim] also produced this from the *Hadīth* of Jābir.[4]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ، هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

«*A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.*»

'Ukkāshah bin Mihsan stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

[1] Ahmad 2:316.

[2] *Fath Al-Bāri* 6:367, Muslim 4:2180.

[3] Abu Ya'lā 10:470.

[4] *Fath Al-Bāri* 4:417, Muslim 4:2179.

«*O Allāh, make him one of them.*»

Then one of the Anṣār stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

«*Ukkāshah has beaten you to it.*»"

This was recorded by (Al-Bukhāri and Muslim).[1]

This *Hadīth* – about the seventy thousand who will enter Paradise without being brought to account – was also recorded by Al-Bukhāri and Muslim from Ibn 'Abbās, may Allāh be pleased with him, Jābir bin 'Abdullāh, 'Imrān bin Huṣayn, Ibn Mas'ūd, Rifā'ah bin 'Arābah Al-Juhani and Umm Qays bint Miḥṣan – may Allāh be pleased with them all – and also from Abu Ḥāzim from Sahl bin Sa'd, may Allāh be pleased with them, who said that the Messenger of Allāh ﷺ said:

«لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا - أَوْ سَبْعُمِائَةِ أَلْفٍ - آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

«*Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.*»"[2]

﴿حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ﴾

﴾*till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."*﴿

This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his

[1] *Fatḥ Al-Bāri* 11:413, Muslim 1:197.

[2] *Fatḥ Al-Bāri* 11:414, Muslim 1:197.

degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the *Ṣaḥīḥ Ḥadīths* that Paradise has eight gates.

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللهِ تَعَالَىٰ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ»

«*Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihād, will be called from the gate of Jihād; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyān.*»"

Abu Bakr said, 'O Messenger of Allāh, it does not matter from which gate one is called, but will anyone be called from all of them?' He ﷺ said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

«*Yes, and I hope that you will be one of them.*»"[1]

Something similar was also recorded by Al-Bukhāri and Muslim.[2]

It was reported from Sahl bin Sa'd, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى الرَّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ»

«*In Paradise there are eight gates; one of them is called Ar-Rayyān, and no one will enter it except those who fast.*»"[3]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Umar bin Al-Khattāb, may

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[1] Aḥmad 2:268.

[2] *Fatḥ Al-Bāri* 4:133, Muslim 2:711.

[3] *Fatḥ Al-Bāri* 6:378, Muslim 2:808.

Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ - الْوُضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«There is no one among you who performs Wuḍū' and does it well, or – amply –, then he says: "I testify that there is none worthy of worship except Allāh and that Muḥammad is His servant and Messenger," but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.»"[1]

The Width of the Gates of Paradise

We ask Allāh to make us among its people. In the Two *Ṣaḥīḥs*, it is reported from Abu Hurayrah, may Allāh be pleased with him, in the lengthy *Ḥadīth* about intercession (that the Prophet ﷺ said):

«فَيَقُولُ اللهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي الْأَبْوَابِ الْأُخَرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ - مَا بَيْنَ عِضَادَتَيِ الْبَابِ - لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ - أَوْ هَجَرٍ وَمَكَّةَ - وفي رواية - مَكَّةَ وَبُصْرَى»

«Allāh will say: "O Muḥammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muḥammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar – or Hajar and Makkah.»"

According to another report:

«between Makkah and Buṣra.»[2]

It was recorded in *Ṣaḥīḥ Muslim* from 'Utbah bin Ghazwān that (the Prophet ﷺ) gave them a speech in which he told

[1] Muslim 1:209.

[2] *Fatḥ Al-Bāri* 8:247, Muslim 1:184.

them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.[1]

Allāh says,

﴿وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ﴾

﴾*and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well,"*﴿

meaning, 'your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allāh ﷺ issued commands during some of his military campaigns that it should be shouted out to the Muslims:

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ - وفي رواية - مُؤْمِنَةٌ»

«*No one enters Paradise except a Muslim soul*» or, according to one report, «*A believing soul.*»"[2]

Allāh says,

﴿فَادْخُلُوهَا خَٰلِدِينَ﴾

﴾*so enter here to abide therein forever.*﴿ means, to dwell therein, never seeking any change.

﴿وَقَالُوا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ﴾

﴾*And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us..."*﴿

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ﴾

﴾*All the praises and thanks be to Allāh Who has fulfilled His promise to us*﴿

meaning, 'the promise which He made to us through His Messengers who called us to this in the world.'

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ﴾

﴾*Our Lord! Grant us what You promised unto us through*

[1] Muslim 4:2278.

[2] *Fatḥ Al-Bāri* 11:385.

Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise﴿(3:194),

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ﴾

﴾*and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord came with the truth."*﴿ (7:43), and

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾﴾

﴾*And they will say: "All the praises and thanks be to Allāh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."*﴿ (35:34-35)

﴿وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

﴾*and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!*﴿

Abu Al-Āliyah, Abu Ṣāliḥ, Qatādah, As-Suddi and Ibn Zayd said, "This means the land of Paradise."[1] This is like the *Āyah*:

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ﴿١٠٥﴾﴾

﴾*And indeed We have written in Az-Zabūr after Adh-Dhikr that My righteous servants shall inherit the land.*﴿[2] (21:105)

they will say:

﴿نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ﴾

﴾*We can dwell in Paradise where we will*﴿

meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.'

[1] Al-Qurṭubi 15:287.

[2] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* (21:105).

وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾

سُورَةُ غَافِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ
ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ
إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ
لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ ۖ
فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ
وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ
لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا
فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾

In the Two *Ṣaḥīḥs*, it was reported in the story of the *Mi'rāj* which was narrated by Anas bin Mālik, may Allāh be pleased with him, that the Prophet ﷺ said:

«أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

«I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.»"[1]

﴿وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾﴾

﴾75. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exits."﴿

Allāh tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

[1] *Fatḥ Al-Bāri* 11:547, Muslim 1:148.

﴿وَقُضِيَ بَيْنَهُم﴾

﴿*And they will be judged*﴾ meaning, all of creation.

﴿بِالْحَقِّ﴾

﴿*with truth.*﴾ Then He says:

﴿وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿*And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exits."*﴾

meaning, all of creation, whether animate or inanimate, will speak words of praise to Allāh, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatādah said, "Allāh began His creation with praise, as He said,

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿*All praises and thanks be to Allāh, Who created the heavens and the earth*﴾ (6:1).

and He ended it with praise, as He says:

﴿وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿*And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exits."*﴾."[1]

[1] Aṭ-Ṭabari 21:344.

The *Tafsīr* of *Sūrah Ghāfir*[1]

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the *Sūrahs* that begin with *Ḥā Mīm*

Ibn 'Abbās, may Allāh be pleased with him, said, "Everything has an essence and the essence of the Qur'ān is the family of *Ḥā Mīm*," or he said, "the *Ḥā Mīms*."[2] Mis'ar bin Kidām said, "They used to be called 'the brides'."[3] All of this was recorded by the the Imām, great scholar, Abu 'Ubayd Al-Qāsim bin Sallām, may Allāh have mercy upon him, in his book *Faḍā'il Al-Qur'ān*.[4]

Ḥumayd bin Zanjuyah narrated that 'Abdullāh, may Allāh be pleased with him, said, "The parable of the Qur'ān is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, 'I liked the first traces of rainfall, but this is far better.' It was said to him, 'The first place is like the Qur'ān, and these beautiful gardens are like the splendor of family of *Ḥa Mīm* in relation to the rest of the Qur'ān'." This was recorded by Al-Baghawi.[5] Ibn Mas'ūd, may Allāh be pleased with him, said, "When I reach the family of *Ḥā Mīm*, it is like reaching a beautiful garden, so I take my time."[6]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

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[1] This *Sūrah* is also known as *Al-Mu'min*.

[2] *Ad-Durr Al-Manthūr* 7:268.

[3] Al-Qurṭubi 15:288.

[4] pp. 137, 138.

[5] Al-Baghawi 4:90.

[6] Al-Baghawi 4:90.

﴿حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَـٰهَ إِلَّا هُوَ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾﴾

﴾1. Ḥa Mīm.﴿

﴾2. The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴿

﴾3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. Lā ilāha illā Huwa, to Him is the final return.﴿

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat the discussion here.

In a *Ḥadīth* recorded by Abu Dāwud and At-Tirmidhi from one who heard it from the Messenger of Allāh ﷺ, it says:

«إِنْ بُيِّتُّمُ اللَّيْلَةَ فَقُولُوا: حمٓ لَا يُنْصَرُونَ»

«When you go to bed tonight, recite Ḥa Mīm, Lā Yunṣarūn.»"[1]

Its chain of narrators is *Ṣaḥīḥ*.

﴿تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾﴾

﴾The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴿

means, this book – the Qur'ān – is from Allāh, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

﴿غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ﴾

﴾The Forgiver of sin, the Acceptor of repentance,﴿

means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

﴿شَدِيدِ ٱلْعِقَابِ﴾

﴾the Severe in punishment,﴿ means, to the one who persists in

[1] Abu Dāwud 3:74, *Tuḥfat Al-Aḥwadhi* 5:329.

transgression and prefers the life of this world, who stubbornly turns away from the commands of Allāh and commits sin. This is like the *Āyah*:

﴿نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ۝ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ۝﴾

﴾*Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.*﴿ (15:49-50).

These two attributes (mercy and punishment) are often mentioned together in the Qur'ān, so that people will remain in a state of both hope and fear.

﴿ذِى ٱلطَّوْلِ﴾

﴾*the Bestower.*﴿ Ibn 'Abbās, may Allāh be pleased with him, said, "This means He is Generous and Rich (Independent of means)."[1] The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

﴿وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ﴾

﴾*And if you would count the favors of Allāh, never could you be able to count them...*﴿ (16:18).

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴾*Lā ilāha illā Huwa*﴿ means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

﴿إِلَيْهِ ٱلْمَصِيرُ﴾

﴾*to Him is the final return.*﴿ means, all things will come back to Him and He will reward or punish each person according to his deeds.

﴿وَهُوَ سَرِيعُ ٱلْحِسَابِ ۝﴾

﴾*and He is Swift at reckoning*﴿ (13:41).

﴿مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ۝ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ

[1] Aṭ-Ṭabari 21:351.

لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾﴾

﴿*4. None disputes in the Āyāt of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!*﴾

﴿*5. The people of Nūḥ and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!*﴾

﴿*6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.*﴾

One of the Attributes of the Disbelievers is That they dispute the *Āyāt* of Allāh – and The Consequences of that

Allāh tells us that no one rejects or disputes His signs after clear proof has come,

﴿إِلَّا الَّذِينَ كَفَرُوا﴾

﴿*but those who disbelieve*﴾, i.e., those who reject the signs of Allāh and His proof and evidence.

﴿فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ﴾

﴿*So let not their ability of going about here and there through the land deceive you!*﴾

means, their wealth and luxurious life. This is like the *Āyah*:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ
الْمِهَادُ ﴿١٩٧﴾﴾

﴿*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.*﴾ (3:196-197)

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴾ (31:24).

Then Allāh consoles His Prophet Muḥammad ﷺ for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allāh be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

﴾The people of Nūḥ denied before these;﴿

Nūḥ was the first Messenger whom Allāh sent to denounce and forbid idol worship.

﴿وَالْأَحْزَابُ مِنْ بَعْدِهِمْ﴾

﴾*and the groups after them*﴿ means, from every nation.

﴿وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ﴾

﴾*and every (disbelieving) nation plotted against their Messenger to seize him,*﴿

means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

﴿وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ﴾

﴾*and disputed by means of falsehood to refute therewith the truth.*﴿

means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

﴿فَأَخَذْتُهُمْ﴾

﴾*So I seized them*﴿ means, 'I destroyed them, because of the sins they committed.'

﴿فَكَيْفَ كَانَ عِقَابِ﴾

﴾*and how was My punishment!*﴿ means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatādah said, "It was terrible, by Allāh."[1]

﴿وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۝﴾

﴾*Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.*﴿

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[1] Aṭ-Ṭabari 21:353.

means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muḥammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allāh knows best.

سورة غافر ٤٦٨ الجزء الرابع والعشرون

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ
مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ
أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ ﴿١٠﴾
قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا
فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ
ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ
ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ
لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾
فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾
رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن
يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ
عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾﴾

﴾7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!﴿

﴾8. Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴿

﴾9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy." And that is the supreme success.﴿

The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers

Allāh tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him – all glorify the praises of their Lord. They combine glorification (*Tasbīḥ*) which implies that He is free of any shortcomings, with praise (*Taḥmīd*) which is an affirmation of praise.

﴾وَيُؤْمِنُونَ بِهِۦ﴿

﴾and believe in Him,﴿ means, they humbly submit themselves before Him.

﴾وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟﴿

﴾and ask forgiveness for those who believe﴿

means, for those among the people of earth who believe in the Unseen. Allāh commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say *Āmīn* when a believer prays for his brother in his absence. In *Ṣaḥīḥ Muslim* it says:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلِهِ»

«When a Muslim prays for his brother in his absence, the angel says, 'Āmīn, and may you have something similar to it'.»"[1]

Shahr bin Ḥawshab said, "The bearers of the Throne are eight; four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forebearance after Your knowledge.' Four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

﴾رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا﴿

﴾Our Lord! You comprehend all things in mercy and knowledge,﴿

[1] Muslim 4:2094.

meaning, 'Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

﴿فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ﴾

﴿so forgive those who repent and follow Your way.﴾"[1]

That is, 'forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

﴿وَقِهِمْ عَذَابَ ٱلْجَحِيمِ﴾

﴿and save them from the torment of the blazing Fire!﴾

means, 'snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring!﴾

meaning, 'bring them together so that they may find delight in one another in neighboring dwellings.' This is like the *Āyah*:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

﴿And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything﴾(52:21).

This means, 'that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa'īd bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, 'they did not reach the same level of good deeds as you did'. He will say, 'but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa'īd bin Jubayr recited this *Āyah*:

[1] Al-Baghawi 4:93.

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾﴾

﴾*Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.*﴿[1]

Muṭarrif bin 'Abdullāh bin Ash-Shikhkhīr said, "The most sincere of the servants of Allāh towards the believers are the angels." Then he recited this *Āyah*:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ﴾

﴾*Our Lord! And make them enter the 'Adn (Eternal) Paradises which you have promised them*﴿

He then said, "The most treacherous of the servants of Allāh towards the believers are the *Shayāṭīn*."[2]

﴿إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*You are the Almighty, the All-Wise.*﴿

means, 'the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

﴿وَقِهِمُ ٱلسَّيِّـَٔاتِ﴾

﴾*And save them from the sins,*﴿ means, the actions and the consequences.

﴿وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ﴾

﴾*and whomsoever You save from the sins that Day,*﴿

means, the Day of Resurrection,

﴿فَقَدْ رَحِمْتَهُۥ﴾

﴾*him verily, You have taken into mercy.*﴿

means, 'You have protected him and saved him from punishment.'

[1] Aṭ-Ṭabari 21:357.

[2] Al-Qurṭubi 15:295.

﴿وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴿*And that is the supreme success.*﴾

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى
ٱلْإِيمَٰنِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ
خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟
فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا وَمَا
يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾﴾

﴿*10. Those who disbelieve will be addressed: "Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse."*﴾

﴿*11. They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"*﴾

﴿*12. (It will be said): "This is because, when Allāh Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!"*﴾

﴿*13. It is He Who shows you His Āyāt and sends down provision for you from the sky. And none remembers but those who turn in repentance.*﴾

﴿*14. So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.*﴾

The Regret of the Disbelievers after They enter Hell

Allāh tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allāh, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allāh's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards

themselves in this situation. Qatādah said, concerning the *Āyah*:

﴿لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَـٰنِ فَتَكْفُرُونَ﴾

﴾Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.﴿

"Allāh's hatred for the people of misguidance – when Faith is presented to them in this world, and they turn away from it and refuse to accept it – is greater than their hatred for themselves when they see the punishment of Allāh with their own eyes on the Day of Resurrection."[1] This was also the view of Al-Ḥasan Al-Baṣri, Mujāhid, As-Suddi, Dharr bin 'Ubaydullāh Al-Hamdāni, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr Aṭ-Ṭabari, may Allāh have mercy on them all.[2]

﴿قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

﴾They will say: "Our Lord! You have made us to die twice, and You have given us life twice!..."﴿

Ath-Thawri narrated from Abu Isḥāq from Abu Al-Aḥwaṣ from Ibn Mas'ūd, may Allāh be pleased with him: "This *Āyah* is like the *Āyah*:

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَـٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾﴾

﴾How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.﴿"(2:28)[3]

This was also the view of Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah and Abu Mālik.[4] This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allāh in the arena of Resurrection, the disbelievers will ask to go back, as Allāh says:

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[1] Aṭ-Ṭabari 21:359.

[2] Aṭ-Ṭabari 21:358, 359.

[3] Aṭ-Ṭabari 21:360.

[4] Aṭ-Ṭabari 21:360.

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ
صَـٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴾And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."﴿ (32:12),

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allāh says:

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَـٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَـٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ
بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَـٰذِبُونَ ﴿٢٨﴾﴾

﴾If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴿ (6:27-28).

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّـٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾﴾

﴾Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allāh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."﴿ (35:37)

﴿رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

﴾Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!﴿

(23:108).

According to this *Āyah*, they will speak more eloquently, and they will introduce their plea with the words:

﴿رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

﴾Our Lord! You have made us to die twice, and You have given us life twice!﴿

meaning, 'by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

﴿فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ﴾

﴾then is there any way to get out?﴿ means, 'will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do? Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: 'There is no way for you to go back to the world.' Then the reason for that will be given: 'Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allāh says:

﴿ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟﴾

﴾(It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!"﴿

meaning, 'if you were to go back, this is how you would be.' This is like the *Āyah*:

﴿وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ۝٢٨﴾

﴾But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars﴿ (6:28).

﴿فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ﴾

﴾So the judgement is only with Allāh, the Most High, the Most Great!﴿

means, He is the Judge of His creation, the Just Who is never

unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

﴿هُوَ ٱلَّذِى يُرِيكُمْ ءَايَـٰتِهِۦ﴾

﴾*It is He Who shows you His Āyāt*﴿

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

﴿وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا﴾

﴾*and sends down provision for you from the sky.*﴿

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

﴿وَمَا يَتَذَكَّرُ﴾

﴾*And none remembers*﴿ means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

﴿إِلَّا مَن يُنِيبُ﴾

﴾*but those who turn in repentance.*﴿ which means, those who have insight and turn to Allāh, may He be blessed and exalted.

The Believers are commanded to worship Allāh Alone no matter what Their Circumstances

﴿فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿١٤﴾﴾

﴾*So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.*﴿

This means, worship Allāh and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imām Aḥmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say: "There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true)

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ
ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْـَٔازِفَةِ إِذِ ٱلْقُلُوبُ
لَدَى ٱلْحَنَاجِرِ كَـٰظِمِينَ ۚ مَا لِلظَّـٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ
يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾
وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ
بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾ ۞ أَوَلَمْ يَسِيرُوا۟ فِى
ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ
كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ
كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ إِنَّهُۥ
قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَا
وَسُلْطَـٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَـٰمَـٰنَ وَقَـٰرُونَ
فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ
عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟
نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿٢٥﴾

God except Allāh and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allāh ﷺ used to say *Tahlīl* with this after every prayer."[1] Something similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.[2]

It was reported in *Ṣaḥīḥ* from Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ used to say the following after the prescribed (obligatory) prayers:

«لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلٰهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

«*There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none*

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[1] Aḥmad 4:4. *Tahlīl* is to say, "*Lā ilāhā illallāh*" or its like in meaning.

[2] Muslim 1:416, Abu Dāwud 2:173, An-Nasā'ī 3:78, 79.

but Him; His is the blessing and virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers hate that.»[1]

﴿رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ
ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ
ٱلْقَهَّارِ ﴿١٦﴾ ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ
ٱلْحِسَابِ ﴿١٧﴾﴾

﴾*15. (He is Allāh) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.*﴿

﴾*16. The Day when they will come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!*﴿

﴾*17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allāh is swift in reckoning.*﴿

Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allāh tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the *Āyah*:

﴿مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ
سَنَةٍ ﴿٤﴾﴾

﴾*From Allāh, the Lord of the ways of ascent. The angels and the Rūḥ (Jibrīl) ascend to Him in a Day the measure whereof is fifty thousand years.*﴿ (70:3-4).

If Allāh wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty

[1] Muslim 1:415.

thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

﴿يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

﴾He sends the revelation of His command to any of His servants He wills,﴿

This is like the *Āyāt*:

﴿يُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ۝٢﴾

﴾He sends down the angels with the Rūḥ (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."﴿ (16:2), and

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَـٰلَمِينَ ۝١٩٢ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝١٩٣ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ۝١٩٤﴾

﴾And truly, this is a revelation from the Lord of all that exits, Which the trustworthy Rūḥ (Jibrīl) has brought down Upon your heart that you may be (one) of the warners.﴿ (26:192-194)

Allāh says:

﴿لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ﴾

﴾that he may warn (men) of the Day of Mutual Meeting.﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allāh warns His servants."[1] That is the Day when everyone will find out about his deeds, good and bad.

﴿يَوْمَ هُم بَـٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ﴾

﴾The Day when they will come out, nothing of them will be hidden from Allāh.﴿

means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allāh says:

﴿يَوْمَ هُم بَـٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ﴾

[1] Aṭ-Ṭabari 21:364.

﴾*The Day when they will come out, nothing of them will be hidden from Allāh.*﴿

meaning, everything will be equally known to Him.

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

﴾*Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!*﴿

We have already mentioned the *Ḥadīth* of Ibn 'Umar, may Allāh be pleased with him, that Allāh will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«*"I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?"*»[1]

In the *Ḥadīth* about the Trumpet, it says that Allāh will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today?" three times, and He will answer Himself by saying,

﴿لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

﴾*It is Allāh's, the One, the Irresistible!*﴿[2] meaning, He is the Only One Who has subjugated all things.

﴿ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾﴾

﴾*This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is swift in reckoning.*﴿

Here Allāh tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allāh says:

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[1] *Fatḥ Al-Bārī* 8:413, Muslim no. 7051, Aṭ-Ṭabarī 21:327.

[2] *Aṭ-Ṭiwāl* p. 270. This is a lengthy text which is not authentic.

﴿لَا ظُلْمَ ٱلْيَوْمَ﴾

﴾*This Day no injustice (shall be done to anybody).*﴿

It was reported in *Ṣaḥīḥ Muslim* from Abu Dharr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said that Allāh said:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلىٰ نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا - إلى أن قال - يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا عَلَيْكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ تَبَارَكَ وَتَعَالَىٰ، وَمَنْ وَجَدَ غَيْرَ ذَٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«*"O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ..."*» up to: «*"O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allāh, and whoever finds something other than that, let him blame no one but himself."*»[1]

﴿إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

﴾*Truly, Allāh is swift in reckoning.*﴿ means, He will bring all His creation to account as if He is bringing just one person to account. This is like the *Āyah*:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴾*The creation of you all and the resurrection of you all are only as a single person*﴿ (31:28).

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴾*And Our commandment is but one as the twinkling of an eye.*﴿ (54:50)

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾﴾

﴾*18. And warn them of the Day that is drawing near, when*

[1] Muslim 4:1994.

the hearts will be at the throats Kāẓimīn. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

﴿*19. Allāh knows the fraud of the eyes, and all that the breasts conceal.*﴾

﴿*20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.*﴾

Warning of the Day of Resurrection and Allāh's judgement on that Day

'The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allāh says:

﴿أَزِفَتِ الْآزِفَةُ ۝ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ﴾

﴿*The Day of Resurrection draws near. None besides Allāh can avert it*﴾ (53:57-58)

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ﴾

﴿*The Hour has drawn near, and the moon has been cleft asunder*﴾ (54:1)

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ﴾

﴿*Draws near for mankind their reckoning*﴾ (21:1),

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿*The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it*﴾ (16:1),

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا﴾

﴿*But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief*﴾ (67:27), and

﴿إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ﴾

﴿*when the hearts will be at the throats Kāẓimīn.*﴾

Qatādah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their

places."[1] This was also the view of 'Ikrimah, As-Suddi and others.

﴿كَـٰظِمِينَ﴾

﴿*Kāẓimīn*﴾ means silent, for no one will speak without His permission:

﴿يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَـٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

﴿*The Day that Ar-Rūḥ (Jibrīl) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.*﴾ (78:38).

Ibn Jurayj said:

﴿كَـٰظِمِينَ﴾

﴿*Kāẓimīn*﴾ "It means weeping."[2]

﴿مَا لِلظَّـٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

﴿*There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.*﴾

means, those who wronged themselves by associating others in worship with Allāh, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

﴿*Allāh knows the fraud of the eyes, and all that the breasts conceal.*﴾

Allāh tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allāh. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Aḍ-Ḍaḥḥāk said:

﴿خَآئِنَةَ ٱلْأَعْيُنِ﴾

[1] Aṭ-Ṭabari 21:368.

[2] *Ad-Durr Al-Manthūr* 7:281.

﴾*the fraud of the eyes,*﴿ "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it."[1] Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh knows when the eye looks at something, whether it wants to commit an act of betrayal or not."[2] This was also the view of Mujāhid and Qatādah.[3] Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿وَمَا تُخْفِى ٱلصُّدُورُ﴾

﴾*and all that the breasts conceal.*﴿"He knows, if you were able to, whether you would commit *Zinā* with a woman or not."[4] As-Suddi said:

﴿وَمَا تُخْفِى ٱلصُّدُورُ﴾

﴾*and all that the breasts conceal.*﴿ meaning, of insinuating whispers.

﴿وَٱللَّهُ يَقْضِى بِٱلْحَقِّ﴾

﴾*And Allāh judges with truth,*﴿ means, He judges with justice. Al-A'mash narrated from Sa'īd bin Jubayr from Ibn 'Abbās, may Allāh be pleased with him, that this *Āyah* means: "He is able to reward those who do good with good and those who do evil with evil."[5]

﴿إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴾*Certainly, Allāh! He is the All-Hearer, the All-Seer.*﴿

This is how it was interpreted by Ibn 'Abbās, may Allāh be pleased with him. This is like the *Āyah*:

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى﴾

﴾*that He may requite those who do evil with that which they have done, and reward those who do good, with what is best*﴿ (53:31).

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[1] Al-Qurṭubi 15:303.
[2] Aṭ-Ṭabari 21:369.
[3] Aṭ-Ṭabari 21:370.
[4] Aṭ-Ṭabari 21:369.
[5] Aṭ-Ṭabari 21:369.

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِۦ﴾

﴿while those to whom they invoke besides Him,﴾

means, the idols and false gods,

﴿لَا يَقْضُونَ بِشَيْءٍۗ﴾

﴿cannot judge anything.﴾ means, they do not possess anything and they cannot judge anything.

﴿إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

﴿أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُۚ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾﴾

﴿21. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.﴾

﴿22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allāh seized them. Verily, He is All-Strong, Severe in punishment.﴾

The Severe Punishment for the Disbelievers

﴿أَوَلَمْ يَسِيرُوا۟﴾

﴿Have they not traveled﴾, 'these people who disbelieve in your Message, O Muḥammad,'

﴿فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْۚ﴾

﴿in the land and seen what was the end of those who were before them?﴾

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

﴾وَءَاثَارًا فِي ٱلْأَرْضِ﴿

﴾*and in the traces in the land.*﴿ means, they left behind traces in the earth, such as structures, buildings and dwellings which these people [i.e., the Quraysh] cannot match. This is like the *Āyāt*:

﴾وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ﴿

﴾*And indeed We had firmly established them with that wherewith We have not established you!*﴿ (46:26)

﴾وَأَثَارُوا ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا﴿

﴾*and they tilled the earth and populated it in greater numbers than these have done*﴿ (30:9).

Yet despite this great strength, Allāh punished them for their sin, which was their disbelief in their Messengers.

﴾وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ﴿

﴾*And none had they to protect them from Allāh.*﴿

means, they had no one who could protect them or ward off the punishment from them.

Then Allāh mentions the reason why He punished them, and the sins which they committed. Allāh says:

﴾ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ﴿

﴾*That was because there came to them their Messengers with clear evidences*﴿

meaning with clear proof and definitive evidence.

﴾فَكَفَرُوا﴿

﴾*but they disbelieved.*﴿ means, despite all these signs, they disbelieved and rejected the Message.

﴾فَأَخَذَهُمُ ٱللَّهُ﴿

﴾*So Allāh seized them.*﴿ means, He destroyed them utterly, and a

وَقَالَ فِرْعَوْنُ ذَرُونِيٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ إِنِّيٓ أَخَافُ
أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾
وَقَالَ مُوسَىٰٓ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ
لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ
فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ
ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ وَإِن يَكُ كَٰذِبًا
فَعَلَيْهِ كَذِبُهُۥ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِي
يَعِدُكُمْ إِنَّ ٱللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ
لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِي ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ
بَأْسِ ٱللَّهِ إِن جَآءَنَا قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ
أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوْمِ إِنِّيٓ
أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ
وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾
وَيَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ
مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

similar fate awaits the disbelievers.

﴿إِنَّهُۥ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ﴾

﴿*Verily, He is All-Strong, Severe in punishment*﴾ means, He is possessed of great strength and might.

﴿شَدِيدُ ٱلْعِقَابِ﴾

﴿*Severe in punishment,*﴾ means, His punishment is severe and agonizing; we seek refuge with Allāh, may He be blessed and exalted, from that.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟ سَٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِيٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾﴾

﴿*23. And indeed We sent Mūsā with Our Āyāt, and a manifest authority,*﴾

﴿*24. To Fir'awn, Hāmān and Qārūn, but they called (him): "A sorcerer, a liar!"*﴾

﴿*25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in*

vain!﴾

﴾*26. Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!"*﴾

﴾*27. Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"*﴾

The Story of Mūsā and Fir'awn

Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Mūsā bin 'Imrān, peace be upon him, whom Allāh sent with clear proof and definitive evidence. Allāh says:

﴿بِـَٔايَـٰتِنَا وَسُلْطَـٰنٍ مُّبِينٍ﴾

﴾*with Our Āyāt, and a manifest authority*﴾. Authority means proof and evidence.

﴿إِلَىٰ فِرْعَوْنَ﴾

﴾*to Fir'awn*﴾, who was the king of the Copts of Egypt.

﴿وَهَـٰمَـٰنَ﴾

﴾*Hāmān*﴾ who was his adviser.

﴿وَقَـٰرُونَ﴾

﴾*and Qārūn*﴾ who was the richest trader among the people of his time.

﴿فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ﴾

﴾*but they called (him): "A sorcerer, liar!"*﴾

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allāh. This is like the *Āyah*:

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾

《Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!》 (51:52-53)

﴿فَلَمَّا جَآءَهُم بِالْحَقِّ مِنْ عِندِنَا﴾

《Then, when he brought them the Truth from Us,》

means, with definite evidence that Allāh had sent him to them,

﴿قَالُوا اقْتُلُوا أَبْنَآءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَآءَهُمْ﴾

《they said: "Kill with him the sons of those who believe and let their women live;》

This was a second command from Fir'awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Mūsā, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Mūsā as a bad omen. they said:

﴿أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

《"We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"》 (7:129).

Qatādah said, this was one command after another.[1]

﴿وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

《but the plots of disbelievers are nothing but in vain!》

means, their schemes and intentions - to reduce the numbers of the Children of Israel lest they prevail over them - were doomed to failure.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ﴾

[1] Aṭ-Ṭabari 21:373.

﴾Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord!..."﴿

Fir'awn, may Allāh curse him, resolved to kill Mūsa, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

﴾وَلْيَدْعُ رَبَّهُۥٓ﴿

﴾and let him call his Lord!﴿ means, 'I do not care.' This is the utmost in offensive stubbornness.

﴾إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ﴿

﴾I fear that he may change your religion, or that he may cause mischief to appear in the land!﴿

means, Mūsā; Fir'awn was afraid that Mūsā would lead his people astray and change their ways and customs. As if Fir'awn would be concerned about what Mūsā might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

﴾وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾﴿

﴾Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴿

means, when he heard that Fir'awn had said,

﴾ذَرُونِىٓ أَقْتُلْ مُوسَىٰ﴿

﴾Leave me to kill Mūsā,﴿ Mūsā, peace be upon him, said, "I seek refuge and protection with Allāh from his evil and the evil of those like him." So he said:

﴾إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم﴿

﴾Verily, I seek refuge in my Lord and your Lord﴿

– those who were being addressed here –

﴾مِّن كُلِّ مُتَكَبِّرٍ﴿

﴾from every arrogant﴿ means, from every evildoer,

﴾لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ﴿

﴾who believes not in the Day of Reckoning!﴿

It was reported in the *Hadīth* narrated from Abu Mūsā, may Allāh be pleased with him, that when the Messenger of Allāh ﷺ was afraid of some people, he would say:

«اللّٰهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شُرُورِهِمْ، وَنَدْرَأُ بِكَ فِي نُحُورِهِمْ»

«*O Allāh, we seek refuge in You from their evil and we seek Your help in repulsing them.*»[1]

﴿وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَـٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَـٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَـٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَـٰدِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَـٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَـٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾﴾

﴾*28. And a believing man of Fir'awn's family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a transgressor, a liar!*﴿

﴾*29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'awn said: "I show you only that which I see, and I guide you only to the path of right policy!"*﴿

Mūsā was supported by a believing Man from Fir'awn's Family

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir'awn. As-Suddi said, he was a cousin [son of the paternal uncle] of Fir'awn. And it was said that he was the one who was saved along with Mūsa, peace be upon him.[2] Ibn Jurayj reported that Ibn 'Abbās, may Allāh be pleased with him, said "No one from among the family of

[1] An-Nasā'ī in *Al-Kubrā* 5:188.

[2] Aṭ-Ṭabari 21:375.

Fir'awn believed apart from this man, the wife of Fir'awn, and the one who said,

﴿يَـٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ﴾

﴾"O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you."﴿" (28:20)

This was narrated by Ibn Abi Hātim.[1] This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir'awn said,

﴿ذَرُونِىٓ أَقْتُلْ مُوسَىٰ﴾

﴾*Leave me to kill Mūsā,*﴿ The man was seized with anger for the sake of Allāh, and the best of *Jihād* is to speak a just word before an unjust ruler, as is stated in the *Ḥadīth*.[2] There is no greater example of this than the words that this man said to Fir'awn:

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ﴾

﴾*Would you kill a man because he says: 'My Lord is Allāh,*﴿

Al-Bukhāri narrated a similar story in his *Ṣaḥīḥ* from 'Urwah bin Az-Zubayr, may Allāh be pleased with him, who said: "I said to 'Abdullāh bin 'Amr bin Al-'Ās, may Allāh be pleased with him: 'Tell me, what was the worst thing the idolators did to the Messenger of Allāh ﷺ?' He said, 'While the Messenger of Allāh ﷺ was praying in the courtyard of the Ka'bah, 'Uqbah bin Abi Mu'īt came and grabbed the shoulder of the Messenger of Allāh ﷺ and started twisting his garment so that it strangled him. Abu Bakr, may Allāh be pleased with him, came and grabbed ['Uqbah's] shoulder and pushed him away from the Prophet ﷺ, then he said,

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَـٰتِ مِن رَّبِّكُمْ﴾

﴾*Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord?*﴿.'"

This was recorded by Al-Bukhāri.[3]

Allāh's saying;

[1] Al-Qurṭubi 15:306.

[2] *Tuḥfat Al-Aḥwadhi* 6:390.

[3] *Fatḥ Al-Bāri* 8:416.

﴿وَقَدْ جَآءَكُم بِٱلْبَيِّنَـٰتِ مِن رَّبِّكُمْ﴾

﴾and he has come to you with clear signs from your Lord?﴿

means, "how can you kill a man just because he says, 'My Lord is Allāh,' and he brings proof that what he is saying is the truth?" Then, for the sake of argument, he went along with them and said,

﴿وَإِن يَكُ كَـٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ﴾

﴾And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.﴿

meaning, 'if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allāh will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allāh tells us that Mūsā asked Fir'awn and his people to leave them in peace, as Allāh says:

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ ۖ إِنِّى لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ إِنِّىٓ ءَاتِيكُم بِسُلْطَـٰنٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن
تَرْجُمُونِ ﴿٢٠﴾ وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴿٢١﴾﴾

﴾And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone."﴿ (44:17-21).

Similarly, the Messenger of Allāh ﷺ told the Quraysh to leave him alone and let him call the servants of Allāh to Allāh; he asked them not to harm him, and to uphold the ties of

kinship that existed between him and them, by not harming him. Allāh says:

﴿قُل لَّا أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾

﴾Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴿ (42:23),

meaning, 'do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

﴿إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾

﴾Verily, Allāh guides not one who is a transgressor, a liar!﴿

means, 'if the one who claims to have been sent by Allāh is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allāh would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allāh bestowed upon them and that the vengeance of Allāh would befall them:

﴿يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ﴾

﴾O my people! Yours is the kingdom today, you being dominant in the land.﴿

means, 'Allāh has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allāh and believing in his Messenger, and beware of the punishment of Allāh if you reject His Messenger.'

﴿فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا﴾

﴾But who will save us from the torment of Allāh, should it befall us?﴿

means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allāh, if He decides to

punish us.' Fir'awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir'awn:

﴿مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ﴾

﴾I show you only that which I see,﴿ meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir'awn lied, because he knew that Mūsā was telling the truth concerning the Message which he brought.

﴿قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ﴾

﴾*[Mūsā] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth."*﴿ (17:102)

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

﴾*And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof*﴿ (27:14)

﴿مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ﴾

﴾*I show you only that which I see,*﴿ – Fir'awn uttered a lie and a fabrication; he betrayed Allāh and His Messenger, and cheated his people by not advising them sincerely.

﴿وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ﴾

﴾*and I guide you only to the path of right policy!*﴿

means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allāh says:

﴿فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۝٩٧﴾

﴾*they followed the command of Fir'awn, and the command of Fir'awn was no right guide*﴿ (11:97).

﴿وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ۝٧٩﴾

﴾*And Fir'awn led his people astray, and he did not guide them.*﴿ (20:79)

According to a *Ḥadīth*:

الجزء الرابع والعشرون ٤٧١ سورة غافر

وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ
مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ
مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ
مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ
أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ
يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾ وَقَالَ ٱلَّذِىٓ
ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾
يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ
دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ
وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

«مَا مِنْ إِمَامٍ يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ»

«There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey.»"[1]

And Allāh is the Guide to the straight path.

﴿وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾﴾

﴾30. And he who believed said: "O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!"﴿

﴾31. "Like the end of the people of Nūḥ, and 'Ād, and Thamūd

[1] *Fatḥ Al-Bāri* 13:136.

and those who came after them. And Allāh wills no injustice for (His) servants."﴿

﴾32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling."﴿

﴾33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.﴿

﴾34. And indeed Yūsuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a transgressor and a skeptic.﴿

﴾35. Those who dispute about the Āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant.﴿

Here Allāh tells us that this righteous man, the believer from among the family of Fir'awn, warned his people of the punishment of Allāh in this world and the Hereafter, saying,

﴿يَـٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ﴾

﴾O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!﴿

meaning, those of the earlier nations who disbelieved the Messengers of Allāh, such as the people of Nūh, 'Ād, Thamūd and the disbelieving nations who came after them, how the punishment of Allāh came upon them and they had no one to protect them or ward off that punishment.

﴿وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ﴾

﴾And Allāh wills no injustice for (His) servants.﴿

means, Allāh destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

﴿وَيَـٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾﴾

﴾And, O my people! Verily, I fear for you the Day when there

will be mutual calling.﴿

meaning, the Day of Resurrection.

﴿يَوْمَ تُوَلُّونَ مُدْبِرِينَ﴾

﴾*A Day when you will turn your backs and flee*﴿ means, running away.

﴿كَلَّا لَا وَزَرَ ۝ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝﴾

﴾*No! There is no refuge! Unto your Lord will be the place of rest that Day.*﴿ (75:11-12)

Allāh says:

﴿مَا لَكُم مِّنَ اللَّهِ مِنْ عَاصِمٍ﴾

﴾*having no protector from Allāh.*﴿ meaning, 'you will have no one to protect you from the punishment and torment of Allāh.'

﴿وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

﴾*And whomsoever Allāh sends astray, for him there is no guide.*﴿

means, whomever Allāh sends astray will have no other guide except Him.

Allāh's saying:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ﴾

﴾*And indeed Yūsuf came to you, in times gone by, with clear signs,*﴿

refers to the people of Egypt. Allāh sent a Messenger to them before the time of Mūsa, peace be upon him, in the person of Yūsuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allāh with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allāh says:

﴿فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُم بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا﴾

﴾*but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allāh send*

after him."﴾

means, 'you despaired, and said by way of wishful thinking,'

﴿لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا﴾

﴾*No Messenger will Allāh send after him.*﴿ This was because of their disbelief and rejection (of the Messengers).

﴿كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ﴾

﴾*Thus Allāh leaves astray him who is a transgressor and a skeptic.*﴿

means, this is the state of the one whom Allāh sends astray because of his sinful actions and the doubts in his heart.

﴿ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ﴾

﴾*Those who dispute about the Āyāt of Allāh, without any authority that has come to them,*﴿

means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allāh, Allāh will hate them with the utmost loathing. Allāh says:

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴾*it is greatly hateful and disgusting to Allāh and to those who believe.*﴿

meaning, the believers too will despise those who are like this, and whoever is like this, Allāh will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allāh says:

﴿كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ﴾

﴾*Thus does Allāh seal up the heart of every arrogant.*﴿

meaning, so that they cannot follow the truth.

﴿جَبَّارٍ﴾

﴾*tyrant.*﴿

﴿وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ
إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا
كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾﴾

﴾36. And Fir'awn said: "O Hāmān! Build me a lofty tower that I may arrive at the ways -﴿

﴾37. The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction.﴿

How Fir'awn mocked the Lord of Mūsā

Allāh tells us of the arrogant and hostile defiance of Fir'awn and his rejection of Mūsā, when he commanded his minister Hāmān to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allāh says:

﴾فَأَوْقِدْ لِي يَـٰهَـٰمَـٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّي صَرْحًا﴿

﴾So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a lofty tower﴿ (28:38).

﴾لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَـٰبَ ۝٣٦ أَسْبَـٰبَ ٱلسَّمَـٰوَٰتِ﴿

﴾that I may arrive at the ways - the ways of the heavens,﴿

Sa'īd bin Jubayr and Abu Ṣāliḥ said, "The gates of the heavens."[1] Or it was said, the ways of the heavens.

﴾فَأَطَّلِعَ إِلَىٰٓ إِلَـٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَـٰذِبًا﴿

﴾and I may look upon the God of Mūsā, but verily, I think him to be a liar.﴿

Because of his disbelief and defiance, he did not believe that Allāh had sent Mūsā to him. Allāh says:

﴾وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ﴿

﴾Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path;﴿

means, this act of his [building the tower], by means of which he wanted to deceive his people and make them think that he could prove that Mūsā was lying. Allāh says:

﴾وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ﴿

[1] Al-Qurṭubi 15:314.

﴾and the plot of Fir'awn led to nothing but loss and destruction.﴿

Ibn 'Abbās and Mujāhid said, "Meaning nothing but ruin."[1]

﴿وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾﴾

﴾38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct."﴿

﴾39. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever."﴿

﴾40. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit."﴿

More of what the Believer from Fir'awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

﴿يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ﴾

﴾O my people! Follow me, I will guide you to the way of right conduct.﴿

This is in contrast to the false claim of Fir'awn:

﴿وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ﴾

﴾and I guide you only to the path of right policy.﴿

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allāh, Mūsa, peace be upon him. He said:

﴿يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ﴾

[1] Aṭ-Ṭabari 21:388.

۞ وَيَٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِيٓ إِلَى
ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ
لِي بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ
أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْأٓخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ
﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِيٓ إِلَى
ٱللَّهِ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ
مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ
يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟
ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِي
ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا
لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ
﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ
قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ
جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾

﴾O my people! Truly, this life of the world is nothing but an enjoyment,﴿

meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

﴾وَإِنَّ ٱلْآخِرَةَ هِيَ دَارُ ٱلْقَرَارِ﴿

﴾and verily, the Hereafter that is the home that will remain forever.﴿

means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allāh says:

﴾مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا﴿

﴾Whosoever does an evil deed, will not be requited except the like thereof;﴿

means, one like it.

﴾وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴿

﴾and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.﴿

means, the reward cannot be enumerated, but Allāh will give an immense reward without end. And Allāh is the Guide to the straight path.

﴾وَيَٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِيٓ إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ

بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّـٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ
لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْـَٔاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَـٰبُ
ٱلنَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾
فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا
غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ ﴾

﴾41. "And O my people! How is it that I call you to salvation while you call me to the Fire!"﴿

﴾42. "You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!"﴿

﴾43. "Lā Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allāh, and the transgressors, they shall be the dwellers of the Fire!"﴿

﴾44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) servants."﴿

﴾45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'awn's people.﴿

﴾46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people into the severest torment!"﴿

The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: 'Why do I call you to salvation, which is the worship of Allāh alone with no partner or associate, and belief in His Messenger, whom He has sent,'

﴿وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ﴾

﴾while you call me to the Fire! You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge;﴿

means, on the basis of ignorance, with no proof or evidence.

﴿وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ﴾

﴾*and I invite you to the Almighty, the Oft-Forgiving!*﴿

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

﴿لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ﴾

﴾*Lā Jarama, you call me to one*﴿ They say it means, "Truly." As-Suddi and Ibn Jarīr said that the meaning of His saying:

﴿لَا جَرَمَ﴾

﴾*Lā jarama*﴿ means "Truly." Aḍ-Ḍaḥḥāk said:

﴿لَا جَرَمَ﴾

﴾*Lā Jarama*﴿ means, "No lie." 'Ali bin Abi Ṭalḥah and Ibn 'Abbās said:

﴿لَا جَرَمَ﴾

﴾*Lā Jarama*﴿ means, "Indeed, the one that you call me to of idols and false gods

﴿لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْءَاخِرَةِ﴾

﴾*that does not have a claim in this world or in the Hereafter*﴿."

Mujāhid said, "The idols that do not have anything."[1] Qatādah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter."[2] This is like the Āyah:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ۝٦﴾

﴾*And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them? And when the people are gathered, they will become their enemies and deny their*

[1] Aṭ-Ṭabari 21:392.

[2] Aṭ-Ṭabari 21:392.

worship.﴾ (46:5-6)

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾

﴾*If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you*﴿ (35:14).

﴿وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ﴾

﴾*And our return will be to Allāh,*﴿ means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

﴿وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ﴾

﴾*and the transgressors, they shall be the dwellers of the Fire!*﴿ meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allāh.

﴿فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ﴾

﴾*And you will remember what I am telling you,*﴿ means, 'you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

﴿وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ﴾

﴾*and my affair I leave it to Allāh.*﴿ means, 'I put my trust in Allāh and seek His help, and I renounce you utterly.'

﴿إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾

﴾*Verily, Allāh is the All-Seer of (His) servants.*﴿ means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

﴿فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا﴾

﴾*So Allāh saved him from the evils that they plotted,*﴿ means, in this world and in the Hereafter; in this world, Allāh saved him along with Mūsa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

﴿وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ﴾

﴾*while an evil torment encompassed Fir'awn's people.*﴿

this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

﴾*And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people to the severest torment!"*﴿

meaning, more intense pain and greater agony. This *Āyah* contains one of the major proofs used by the *Ahlus-Sunnah* to prove that there will be torment in the grave during the period of *Al-Barzakh*; it is the phrase:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

﴾*The Fire, they are exposed to it, morning and afternoon*﴿.

But the question arises: this *Āyah* was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of *Al-Barzakh*.[1] Imām Aḥmad recorded from 'Ā'ishah, may Allāh be pleased with her, that a Jewish woman used to serve her, and whenever 'Ā'ishah did her a favor, the Jewish woman would say, "May Allāh save you from the torment of the grave." 'Ā'ishah said, "Then the Messenger of Allāh ﷺ came in, and I said, 'O Messenger of Allāh, will there be any torment in the grave before the Day of Resurrection?' He ﷺ said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

«*No, who said that?*» I said, 'This Jewish woman, whenever I do her a favor, she says: May Allāh save you from the torment of the grave.'" The Messenger of Allāh ﷺ said,

«كَذَبَتْ يَهُودُ وَهُمْ عَلَى اللهِ أَكْذَبُ، لَا عَذَابَ دُونَ يَوْمِ الْقِيَامَةِ»

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[1] The life after death, before the Day of Resurrection

«The Jews are lying, and they tell more lies about Allāh. There is no torment except on the Day of Resurrection.»

Then as much time passed as Allāh willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

«الْقَبْرُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَضَحِكْتُمْ قَلِيلًا، أَيُّهَا النَّاسُ، اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ»

«The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allāh from the torment of the grave, for the torment of the grave is real.»"[1]

This chain of narration is *Ṣaḥīḥ* according to the conditions of Al-Bukhāri and Muslim, although they did not record it. It was said, 'how can this report be reconciled with the fact that the *Āyah* was revealed in Makkah and the *Āyah* indicates that there will be torment during the period of *Al-Barzakh*?' The answer is that the *Āyah* refers to the souls (of Fir'awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in *Al-Barzakh*, and their feeling pain as a result, this is indicated in the *Sunnah*, in some *Ḥadīths* which we will mention below.

It was said that this *Āyah* refers to the punishment of the disbelievers in *Al-Barzakh*, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the *Ḥadīth* recorded by Imām Aḥmad from 'Ā'ishah, may Allāh be pleased with her, according to which the Messenger of Allāh ﷺ entered upon 'Ā'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave." The Messenger of Allāh ﷺ was worried and said:

«إِنَّمَا يُفْتَنُ يَهُودُ»

«Only the Jews will be tested.»

'Ā'ishah, may Allāh be pleased with her, said, "Several nights

[1] Aḥmad 6:81.

passed, then the Messenger of Allāh ﷺ said:

«أَلَا إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ»

«*Verily you will be tested in the graves.*»"

'Ā'ishah, may Allāh be pleased with her, said, "After that, the Messenger of Allāh ﷺ used to seek refuge with Allāh from the torment of the grave."[1] This was also recorded by Muslim.[2] It could be said that this *Āyah* indicates that the souls will be punished in *Al-Barzakh*, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allāh revealed something about the torment of the grave to His Prophet ﷺ, he sought refuge with Allāh from that. And Allāh knows best. The *Ḥadīths* which speak of the torment of the grave are very many. Qatādah said, concerning the *Āyah*,

﴿غُدُوًّا وَعَشِيًّا﴾

﴿*morning and afternoon.*﴾: "(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir'awn, this is your position."[3] Ibn Zayd said, "They are there today, being exposed to it morning and evening, until the Hour begins.

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

﴿*And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"*﴾

The people of Fir'awn are like foolish camels, stumbling into rocks and trees without thinking." Imām Aḥmad recorded that Ibn 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

«*When one of you dies, he is shown his place [in Paradise or Hell]*

[1] Aḥmad 6:248.

[2] Muslim 1:410.

[3] Aṭ-Ṭabari 21:396.

قالوا أولم تك تأتيكم رسلكم بالبينت قالوا
بلى قالوا فادعوا وما دعؤا الكفرين إلا في ضلل
(٥٠) إنا لننصر رسلنا والذين ءامنوا في الحيوة الدنيا
ويوم يقوم الأشهد (٥١) يوم لا ينفع الظلمين معذرتهم
ولهم اللعنة ولهم سوء الدار (٥٢) ولقد ءاتينا موسى
الهدى وأورثنا بني إسرءيل الكتب (٥٣) هدى
وذكرى لأولي الألبب (٥٤) فاصبر إن وعد الله
حق واستغفر لذنبك وسبح بحمد ربك بالعشي
والإبكر (٥٥) إن الذين يجدلون في ءايت
الله بغير سلطن أتىهم إن في صدورهم إلا كبر
ما هم ببلغيه فاستعذ بالله إنه هو السميع
البصير (٥٦) لخلق السموت والأرض أكبر من
خلق الناس ولكن أكثر الناس لا يعلمون (٥٧)
وما يستوي الأعمى والبصير والذين ءامنوا وعملوا
الصلحت ولا المسيء قليلا ما تتذكرون (٥٨)

morning and evening; if he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell. It will be said to him, this is your place until Allāh resurrects you to go to it on the Day of Resurrection.»"[1]

It was also reported in the Two *Ṣaḥīḥs*.[2]

﴿وإذ يتحاجون في النار فيقول الضعفؤا للذين استكبروا إنا كنا لكم تبعا فهل أنتم مغنون عنا نصيبا من النار (٤٧) قال الذين استكبروا إنا كل فيها إن الله قد حكم بين العباد (٤٨) وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوما من العذاب (٤٩) قالوا أولم تك تأتيكم رسلكم بالبينت قالوا بلى قالوا فادعوا وما دعؤا الكفرين إلا في ضلل (٥٠)﴾

﴾47. *And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?"*﴿

﴾48. *Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"*﴿

﴾49. *And those in the Fire will say to the keepers (angels) of*

[1] Aḥmad 2:114.

[2] *Fatḥ Al-Bāri* 3:286, Muslim 4:2199.

Hell: "Call upon your Lord to lighten for us the torment for a day!"﴾

﴿*50. They will say: "Did there not come to you, your Messengers with (clear) evidences?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!"*﴾

The Dispute of the People of Hell

Allāh tells us how the people of Hell will dispute and argue with one another, and Fir'awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

﴿إِنَّا كُنَّا لَكُمْ تَبَعًا﴾

﴿*Verily, we followed you,*﴾ meaning, 'we obeyed you and heeded your call to disbelief and misguidance in the world,'

﴿فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ﴾

﴿*can you then take from us some portion of the Fire?*﴾

means, 'can you carry a part of our burden for us?'

﴿قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ﴾

﴿*Those who were arrogant will say: "We are all (together) in this (Fire)!..."*﴾

meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

﴿إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ﴾

﴿*Verily, Allāh has judged (His) servants!*﴾

means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the *Āyah*:

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

﴿*He will say: "For each one there is double (torment), but you know not."*﴾ (7:38)

﴿وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾﴾

﴿*And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"*﴾

They know that Allāh will not answer them and will not listen to their prayer, because He said,

﴿اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

❴*Remain you in it with ignominy! And speak you not to Me!*❵ (23:108),

so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allāh to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

﴿أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ﴾

❴*Did there not come to you, your Messengers with (clear) evidences?*❵

meaning, was not proof established in the world on the lips of the Messengers?

﴿قَالُوا بَلَىٰ قَالُوا فَادْعُوا﴾

❴*They will say: "Yes." They will reply: "Then call (as you like)!..."*❵

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allāh will not respond and He will not lighten the torment for you.' They will say:

﴿وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

❴*And the invocation of the disbelievers is nothing but in vain!*❵

meaning, it will not be accepted or responded to.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ
الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا
بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٤﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ
حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾ إِنَّ الَّذِينَ يُجَادِلُونَ فِي
آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَالِغِيهِ فَاسْتَعِذْ
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾﴾

﴿51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -﴾

﴿52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾

﴿53. And, indeed We gave Mūsā the guidance, and We caused the Children of Israel to inherit the Scripture -﴾

﴿54. A guide and a reminder for men of understanding.﴾

﴿55. So be patient. Verily, the promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī and in the Ibkār.﴾

﴿56. Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allāh. Verily, it is He Who is the All-Hearer, the All-Seer.﴾

The Victory of the Messengers and the Believers

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life﴾.

As-Suddi, "Allāh never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world."[1]

Allāh granted victory to His Prophet Muḥammad ﷺ and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madīnah, where He gave him supporters and helpers. Then He caused him to prevail

[1] Aṭ-Ṭabari 21:401.

over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allāh enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of *Al-Harām*. Through him, Allāh saved it from its disbelief and *Shirk*. Then Allāh enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allāh in crowds. Then Allāh took him (in death), because of his high status and honor, and He established his Companions as his Khalīfahs. They conveyed the religion of Allāh from him, called mankind to Allāh, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muḥammad ﷺ spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allāh says:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝﴾

﴾*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth*﴿

meaning, on the Day of Resurrection the victory will be greater and more complete. Mujāhid said, "The witnesses are the angels."[1]

﴿يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ﴾

﴾*The Day when their excuses will be of no profit to wrongdoers.*﴿

is referring to the same as;

﴿وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

﴾*...the Day when the witnesses will stand forth.*﴿ Others read it with that meaning;

﴿وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ﴾

[1] Aṭ-Ṭabari 21:402.

﴾*And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.*﴿

and the wrongdoers are the idolators.

﴾مَعْذِرَتُهُمْ﴿

﴾*their excuses*﴿ means, no excuse or ransom will be accepted from them.

﴾وَلَهُمُ اللَّعْنَةُ﴿

﴾*Theirs will be the curse,*﴿ means, they will be cast out far away from the mercy of Allāh.

﴾وَلَهُمْ سُوءُ الدَّارِ﴿

﴾*and theirs will be the evil abode.*﴿ means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed

﴾وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى﴿

﴾*And, indeed We gave Mūsā the guidance.*﴿

means, the guidance and light with which Allāh sent him.

﴾وَأَوْرَثْنَا بَنِي إِسْرَاءِيلَ الْكِتَابَ﴿

﴾*and We caused the Children of Israel to inherit the Scripture.*﴿

means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir'awn, because of their patience in obeying Allāh and following His Messenger Mūsā.' The Scripture which they inherited, the Tawrāh, was

﴾هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ ﴿٥٤﴾﴿

﴾*A guide and a reminder for men of understanding.*﴿

i.e. those of a sound and upright nature.

﴾فَاصْبِرْ﴿

﴾*So be patient*﴿ means, 'O Muḥammad,'

﴾إِنَّ وَعْدَ اللَّهِ حَقٌّ﴿

﴾*Verily, the promise of Allāh is true,*﴿ means, 'We have promised

that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allāh does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ﴾

﴾*and ask forgiveness for your fault,*﴿ This encourages the *Ummah* to seek forgiveness.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ﴾

﴾*and glorify the praises of your Lord in the 'Ashī*﴿

meaning, at the end of the day and the beginning of the night,

﴿وَٱلْإِبْكَٰرِ﴾

﴾*and in the Ibkār.*﴿ meaning, at the beginning of the day and the end of the night.

﴿إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ﴾

﴾*Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them,*﴿

means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allāh.

﴿إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ﴾

﴾*there is nothing else in their breasts except pride. They will never have it.*﴿

means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

﴿فَٱسْتَعِذْ بِٱللَّهِ﴾

﴾*So seek refuge in Allāh.*﴿ means, from being like these people,

﴿إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴾*Verily, it is He Who is the All-Hearer, the All-Seer.*﴿

or seek refuge with Him from being like these people who dispute about the *Āyāt* of Allāh without any authority having

come to them.

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ ٱلسَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾﴾

﴾57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.﴿

﴾58. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those who do evil. Little do you remember!﴿

﴾59. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.﴿

الجزء الرابع والعشرون ٤٧٤ سورة غافر

إِنَّ ٱلسَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ
إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟
فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ
ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ
﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ
﴿٦٣﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ
بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ﴿٦٤﴾ هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ
مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾ ۞ قُلْ
إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ
ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾

Life after Death

Allāh tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allāh says:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴾*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.*﴿ (46:33)

And Allāh says here:

﴿لَخَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.*﴿

hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allāh had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allāh says:

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾﴾

﴾*And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!*﴿

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches – there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

﴿قَلِيلًا مَّا تَتَذَكَّرُونَ﴾

﴾*Little do you remember!*﴿ means, most of the people remember little.

﴿وَإِنَّ ٱلسَّاعَةَ لَـَٔاتِيَةٌ﴾

﴾*Verily, the Hour (Day of Judgement) is surely coming,*﴿

means, it will indeed come to pass.

﴿لَّا رَيْبَ فِيهَا وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ﴾

﴾*there is no doubt about it, yet most men believe not.*﴿

means, they do not believe in it, and in fact they doubt its existence altogether.

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۝٦٠﴾

﴾60. *And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"*﴿

The Command to call upon Allāh

By His grace and kindness, Allāh encourages His servants to call upon Him, and He guarantees to respond. Sufyān Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hātim. Similarly; the poet said:

"Allāh hates not to be asked, and the son of Ādam hates to be asked."

Qatādah said that Ka'b Al-Aḥbār said, "This *Ummah* has been given three things which were not given to any nation before, only to Prophets. When Allāh sent a Prophet, He said to him, 'You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, 'Allāh has not laid upon you any hardship in religion,' but He said to this entire *Ummah*:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴾*and [Allāh] has not laid upon you in religion any hardship*﴿ (22:78)

and it was said to the Prophets individually; 'Call upon Me, I will answer you,' but it was said to this *Ummah*,

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

﴾*Call upon Me, I will answer you*﴿." This was recorded by Ibn Abi Ḥātim.[1]

Imām Aḥmad recorded that Al-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ»

[1] Al-Qurṭubi 15:327.

«*Indeed the supplication is the worship.*»" Then he recited,

﴿ادْعُونِىٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴾*And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"*﴿.[1]

This was also recorded by the *Sunan* compilers; At-Tirmdhi, An-Nasā'ī, Ibn Mājah, and Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, "*Hasan Ṣaḥīḥ.*"[2] It was also recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, and Ibn Jarīr with a different chain of narration.[3] Allāh's saying:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى﴾

﴾*Verily, those who scorn My worship*﴿ means, 'those who are too proud to call on Me and single Me out,'

﴿سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴾*they will surely enter Hell in humiliation!*﴿

means, in disgrace and insignificance. Imām Aḥmad recorded from 'Amr bin Shu'ayb from his father, from his grandfather that the Prophet ﷺ said:

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسُ، تَعْلُوهُمْ نَارُ الْأَنْيَارِ، يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ، عُصَارَةِ أَهْلِ النَّارِ»

«*The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Būlas. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.*»"[4]

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى

[1] Aḥmad 4:271.

[2] *Tuḥfat Al-Aḥwadhi* 8:308, An-Nasā'ī in *Al-Kubrā* 6:405, Ibn Mājah 2:1258, Aṭ-Ṭabari 21:406, 407

[3] Abu Dāwud 1:161, *Tuḥfat Al-Aḥwadhi* 9:121, An-Nasā'ī in *Al-Kubrā* 6:450.

[4] Aḥmad 1:179.

النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ
لَا إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ
الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

﴾61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴿

﴾62. That is Allāh, your Lord, the Creator of all things, Lā ilāha ilā Huwa. How then are you turning away?﴿

﴾63. Thus were turned away those who used to deny the Āyāt of Allāh.﴿

﴾64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.﴿

﴾65. He is the Ever Living, Lā ilāha illā Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allāh, the Lord of all that exits.﴿

Signs of the Power and Oneness of Allāh

Allāh reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

﴾إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴿

﴾Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴿

means, they do not express gratitude for the favors which Allāh bestows upon them. Then Allāh says:

﴾ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَٰهَ إِلَّا هُوَ﴿

﴾*That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa.*﴿

means, the One Who does all of these things is Allāh, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

﴾فَأَنَّىٰ تُؤْفَكُونَ﴿

﴾*How then are you turning away?*﴿ means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved?'

﴾كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ﴿

﴾*Thus were turned away those who used to deny the Āyāt of Allāh*﴿

means, just as these people [Quraysh] were led astray by their worship of gods other than Allāh, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allāh.

﴾اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا﴿

﴾*Allāh, it is He Who has made for you the earth as a dwelling place*﴿

means, 'He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

﴾وَالسَّمَاءَ بِنَاءً﴿

﴾*and the sky as a canopy,*﴿ means, 'a roof covering and protecting the world.'

﴾وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴿

﴾*and has given you shape and made your shapes good*﴿

means, 'He created you in the best and most perfect form.'

﴾وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ﴿

﴾*and has provided you with good and pure things.*﴿ means, of food and drink in this world. Allāh states that that He is the Creator of the dwelling place and of the inhabitants and of the

provision; He is the Creator and Provider, as He says in *Sūrat Al-Baqarah*:

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ٢٢﴾

﴿O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may have Taqwā. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.﴾ (2:21-22)

And here Allāh says, after mentioning the creation of all these things:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ﴾

﴿That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.﴾

meaning, exalted and sanctified and glorified be Allāh, the Lord of all the worlds. Then He says:

﴿هُوَ ٱلْحَىُّ لَآ إِلَـٰهَ إِلَّا هُوَ﴾

﴿He is the Ever Living, Lā ilāha illā Huwa;﴾

means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

﴿لَآ إِلَـٰهَ إِلَّا هُوَ﴾

﴿Lā ilāha illā Huwa﴾ means, there is none comparable or equal to Him.

﴿فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ﴾

﴿so invoke Him making the religion for Him Alone.﴾

means, affirm His Oneness by testifying that there is no God but He. Praise be to Allāh, the Lord of the worlds.

Imām Aḥmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say:

«لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا

هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟
شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ ۖ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا
قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟
بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ
﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾
فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ
مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ
نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾
ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ
تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ
مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا
نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلٰهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

«There is no (true) God except Allāh Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that.»

He said, "The Messenger of Allāh ﷺ used to say the *Tahlīl* in this fashion after every prayer."[1] Similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.[2]

﴿قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ ۖ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾﴾

[1] Aḥmad 4:4.

[2] Muslim 1:415 and 416, Abu Dāwud 2:173, An-Nasā'ī 3:79, 80.

﴾66. Say: "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.﴿

﴾67. It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old – though some among you die before – and that you reach an appointed term in order that you may understand.﴿

﴾68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.﴿

The Prohibition of *Shirk*, the Order for *Tawḥīd*, and the Evidence

Allāh says, 'say, O Muḥammad, to these idolators, that Allāh forbids them to worship anyone, such as these idols and false gods, except Him.' Allāh explains that no one apart from Him is deserving of worship, as He says:

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا﴾

﴾It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.﴿

meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

﴿وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ﴾

﴾though some among you die before﴿ means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allāh says:

﴿لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴾that We may make (it) clear to you. And We cause whom We

will to remain in the wombs for an appointed term﴿ (22:5).

﴾وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ﴿

﴾*and that you reach an appointed term in order that you may understand.*﴿

Ibn Jurayj said, "In order that you may remember the Resurrection." Then Allāh says:

﴾هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ﴿

﴾*It is He Who gives life and causes death.*﴿ meaning, He is the Only One Who does that, and none is able to do that except He.

﴾فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴿

﴾*And when He decides upon a thing He says to it only: "Be!" - and it is.*﴿

means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

﴾أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾﴿

﴾*69. See you not those who dispute about the Āyāt of Allāh? How are they turning away?*﴿

﴾*70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.*﴿

﴾*71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,*﴿

﴾*72. In the boiling water, then they will be burned in the Fire.*﴿

﴾*73. Then it will be said to them: "Where are (all) those whom you used to consider partners"*﴿

﴾*74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus*

Allāh leads astray the disbelievers.﴿

﴾*75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.*﴿

﴾*76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!*﴿

The End of Those Who dispute and deny the Signs of Allāh

Allāh says, 'do you not wonder, O Muḥammad, at those who deny the signs of Allāh and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

﴿الَّذِينَ كَذَّبُوا بِالْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا﴾

﴾*Those who deny the Book, and that with which We sent Our Messengers*﴿

means, guidance and clear proof.

﴿فَسَوْفَ يَعْلَمُونَ﴾

﴾*they will come to know.*﴿ This is a stern warning and clear threat from the Lord to these people. This is like the *Āyah*:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾﴾

﴾*Woe that Day to the deniers!*﴿ (77:15)

﴿إِذِ الْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَالسَّلَٰسِلُ﴾

﴾*When iron collars will be rounded over their necks, and the chains.*﴿

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allāh says:

﴿يُسْحَبُونَ ﴿٧١﴾ فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

﴾*they shall be dragged along, in the boiling water, then they will be burned in the Fire.*﴿

This is like the *Āyāt*:

﴿هَٰذِهِۦ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

﴾*This is the Hell which the criminals denied. They will go*

between it and the fierce boiling water!﴾ (55:43-44).

After describing how they will eat *Zaqqūm* (a bitter tree of Hell) and drink *Ḥamīm* (boiling water), Allāh says:

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾﴾

﴿*Then thereafter, verily, their return is to the flaming fire of Hell.*﴾ (37:68),

And Allāh says:

﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِنْ يَحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا
كَرِيمٍ ﴿٤٤﴾﴾

﴿*And those on the Left Hand – how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.*﴾ until

﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ ﴿٥٢﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ
عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾﴾

﴿*Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!*﴾ (56:41-44, 51-56),

﴿إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ
الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ
الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"*﴾ (44:43-50)

i.e., this will be said to them to rebuke and ridicule them.

﴿ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ﴾

﴾*Then it will be said to them: "Where are (all) those whom you considered partners – besides Allāh?"*﴿

means, it will be said to them, 'where are the idols whom you used to worship instead of Allāh? Can they help you today?'

﴿قَالُوا۟ ضَلُّوا۟ عَنَّا﴾

﴾*They will say: "They have vanished from us..."*﴿ mean, they have gone away and they cannot do anything for us.'

﴿بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا﴾

﴾*Nay, we did not invoke (worship) anything before.*﴿

means, they will deny that they worshipped them. This is like the *Āyah*:

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴾*There will then be (left) no Fitnah (excuse) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴿ (6:23)

Allāh says:

﴿كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ﴾

﴾*Thus Allāh leads astray the disbelievers*﴿.

﴿ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾﴾

﴾*That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.*﴿

means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

﴿ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ﴾

﴾*Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!*﴿

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allāh and refused to accept His proof and evidence. And Allāh knows best.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ
بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِيَ بِٱلْحَقِّ وَخَسِرَ
هُنَالِكَ ٱلْمُبْطِلُونَ ﴿٧٨﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ
لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا
مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ
ٱللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا۟ فِي ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَءَاثَارًا فِي ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ
﴿٨٢﴾ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم
مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا
رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ
مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا سُنَّتَ
ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ فِي عِبَادِهِۦ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾

﴿فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِيَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ ٱلْمُبْطِلُونَ ﴿٧٨﴾﴾

﴾77. So be patient, verily, the promise of Allāh is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.﴿

﴾78. And, indeed We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allāh. But, when comes the commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.﴿

The Command to be Patient and Good News of Victory

Here Allāh commands His Messenger ﷺ to patiently bear the rejection of those who rejected him: 'Allāh will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

﴿فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمْ﴾

﴾*and whether We show you some part of what We have promised them,*﴿

means, in this world, and this is what happened, for Allāh gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allāh granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet ﷺ.

﴿أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ﴾

﴾*or We cause you to die, then still it is to Us they all shall be returned.*﴿

means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allāh says, consoling [His Prophet ﷺ]:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ﴾

﴾*And, indeed We have sent Messengers before you, of some of them We have related to you their story.*﴿

as Allāh also says in *Sūrat An-Nisā',*[1] meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

﴿وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴾*And of some We have not related to you their story,*﴿

and they are many, many more than those whose stories have been told, as has been stated in *Sūrat An-Nisā'.* Praise and blessings be to Allāh.

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴾*and it was not given to any Messenger that he should bring a sign except by the leave of Allāh.*﴿

means, none of the Prophets was able to bring miracles to his people except when Allāh granted him permission to do that as a sign of the truth of the message he brought to them.

﴿فَإِذَا جَاءَ أَمْرُ اللَّهِ﴾

﴾*But, when comes the commandment of Allāh,*﴿

means, His punishment and vengeance which will encompass

[1] See volume three, the *Tafsīr* of *Sūrat An-Nisā'* (4:164).

the disbelievers,

﴿قُضِىَ بِٱلْحَقِّ﴾

﴾*the matter will be decided with truth,*﴿ so the believers will be saved and the disbelievers will be destroyed. Allāh says:

﴿وَخَسِرَ هُنَالِكَ ٱلْمُبْطِلُونَ﴾

﴾*and the followers of falsehood will then be lost.*﴿

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ﴿٨١﴾﴾

﴾*79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.*﴿

﴾*80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.*﴿

﴾*81. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?*﴿

The Cattle are also a Blessing from Allāh and a Sign from Him

Allāh reminds His servants of His blessing in that He created the cattle [*Al-An'ām*] for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in *Sūrat Al-An'ām* and *Sūrat An-Naḥl*,[1] etc. Allāh says here:

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾﴾

[1] See (6:142) and (16:58, 66, 80).

﴿*Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.*﴾

﴿وَيُرِيكُمْ ءَايَٰتِهِۦ﴾

﴿*And He shows you His Āyāt.*﴾ means, 'His proof and evidence, on the horizons and in yourselves.'

﴿فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ﴾

﴿*Which, then of the Āyāt of Allāh do you deny?*﴾

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾﴾

﴿*82. Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.*﴾

﴿*83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.*﴾

﴿*84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."*﴾

﴿*85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.*﴾

The Lesson to be learned from what happened to Those Who Came before

Allāh tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allāh at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujāhid said, "They said, we know better than them, we will not be resurrected and we will not be punished."[1] As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allāh sent upon them a punishment which they could not escape or resist."

﴾وَحَاقَ بِهِم﴿

﴾*and surrounded them.*﴿ means, encompassed them.

﴾مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ﴿

﴾*that at which they used to mock,*﴿ means, that which they used to disbelieve in and said would never happen,

﴾فَلَمَّا رَأَوْا بَأْسَنَا﴿

﴾*So when they saw Our punishment,*﴿ means, when they saw with their own eyes the punishment which came upon them, they said,

﴾قَالُوٓا ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ﴿

> ﴾*We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.*﴿

means, they affirmed that Allāh is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir'awn said as he was drowning:

﴾ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾﴿

[1] At-Tabari 21:422.

﴾*I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.*﴿ (10:90)

But Allāh said:

﴿ءَآلْـَٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾﴾

﴾*Now (you believe) while you refused to believe before and you were one of the the corrupters.*﴿ (10:91)

meaning, Allāh did not accept this from him, because He had answered the prayer of His Prophet Mūsā, when he said,

﴿وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

﴾*And harden their hearts, so that they will not believe until they see the painful torment*﴿ (10:88).

Allāh says here:

﴿فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ﴾

﴾*Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants.*﴿

means, this is the ruling of Allāh concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the *Ḥadīth*:

«إِنَّ اللهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ»

«*Allāh will accept the repentance of His servant so long as the death rattle is not sounding in his throat.*»[1]

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allāh says:

﴿وَخَسِرَ هُنَالِكَ ٱلْكَـٰفِرُونَ﴾

﴾*And there the disbelievers lost utterly.*﴿

This is the end of the *Tafsīr* of *Sūrah Ghāfir*. Praise and thanks be to Allāh.

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[1] Ibn Mājah 2:1420.

The *Tafsīr* of *Sūrah Fuṣṣilat*[1]

(Chapter - 41)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ فُصِّلَتْ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٢﴾ كِتَٰبٌ فُصِّلَتْ
ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ
مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ
أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ وَوَيْلٌ
لِّلْمُشْرِكِينَ ﴿٦﴾ ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ
هُمْ كَٰفِرُونَ ﴿٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ
أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾ ۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ
ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾
وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ
أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ
فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾

﴿حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ
ٱلرَّحِيمِ ﴿٢﴾ كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ
قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾
بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ
لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا۟ قُلُوبُنَا فِىٓ
أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ
ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ
حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾﴾

﴾1. Ḥa Mīm.﴿

﴾2. A revelation from the Most Gracious, the Most Merciful.﴿

﴾3. A Book whereof the Āyāt are explained in detail — a Qur'ān in Arabic for people who know.﴿

﴾4. Giving glad tidings and warning, but most of them turn away, so they hear not.﴿

﴾5. And they say: "Our hearts are under coverings from that to which you

[1] This *Sūrah* is also known as *Ḥa Mīm As-Sajdah*.

invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."﴾

Description of the Qur'ān, and what Those Who turn away from it say

﴿حمٓ ۝١ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٢﴾

﴾*Ḥa Mīm. A revelation from the Most Gracious, the Most Merciful.*﴿

means, the Qur'ān is revealed from the Most Gracious, Most Merciful. This is like the *Āyāt*:

﴿قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ﴾

﴾*Say Rūḥ Al-Qudus (Jibrīl) has brought it down from your Lord with truth*﴿ (16:102).

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ۝١٩٢ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝١٩٣ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ۝١٩٤﴾

﴾*And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūḥ (Jibrīl) has brought down upon your heart that you may be (one) of the warners.*﴿ (26:192-194).

﴿كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ﴾

﴾*A Book whereof the Āyāt are explained in detail*﴿

means, its meanings are clear and its rulings are sound and wise.

﴿قُرْءَانًا عَرَبِيًّا﴾

﴾*a Qur'ān in Arabic*﴿ means, because it is a clear Arabic Qur'ān, its meanings are precise and detailed and its words are clear and not confusing. This is like the *Āyah*:

﴿كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝١﴾

﴾*(This is) a Book, the Āyāt whereof are completed, and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted*﴿ (11:1).

meaning, it is miraculous in its wording and in its meanings.

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝٤٢﴾

﴾*Falsehood cannot come to it from before it or behind it, (it is)*

sent down by the All-Wise, Worthy of all praise.﴿ (41:42).

﴾لِقَوْمٍ يَعْلَمُونَ﴿

﴾*for people who know.*﴿ means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

﴾بَشِيرًا وَنَذِيرًا﴿

﴾*Giving glad tidings and warning,*﴿ means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

﴾فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ﴿

﴾*but most of them turn away, so they hear not.*﴿

means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

﴾وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ﴿

﴾*And they say: "Our hearts are under coverings..."*﴿ meaning, they are wrapped and screened,

﴾مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ﴿

﴾*from that to which you invite us; and in our ears is deafness,*﴿

means, 'we are deaf to the message you bring to us.'

﴾وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴿

﴾*and between us and you is a screen,*﴿ 'so nothing of what you say reaches us.'

﴾فَاعْمَلْ إِنَّنَا عَامِلُونَ﴿

﴾*so work you (on your way); verily, we are working*﴿

means, go your way, and we will go our way, and we will not follow you.

﴾قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ
لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾﴿

﴾*6. Say: "I am only a human being like you. It is revealed to*

me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.﴾

﴾*7. Those who give not the Zakāh and they are disbelievers in the Hereafter.*﴾

﴾*8. Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.*﴾

The Call to *Tawḥīd*

Allāh says,

﴿قُلْ﴾

﴾*Say*﴾ 'O Muḥammad, to these disbelievers and idolators,'

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ﴾

﴾*I am only a human being like you. It is revealed to me that your God is One God,*﴾

'not like these idols and false gods which you worship. Allāh is one God,'

﴿فَاسْتَقِيمُوا إِلَيْهِ﴾

﴾*therefore take straight path to Him*﴾ means, 'worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

﴿وَاسْتَغْفِرُوهُ﴾

﴾*and seek forgiveness of Him*﴾ means, 'for your past sins.'

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ﴾

﴾*And woe to the polytheists.*﴾ means, doom and destruction is their lot.

﴿الَّذِينَ لَا يُؤْتُونَ الزَّكَوٰةَ﴾

﴾*Those who give not the Zakāh*﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means those who do not bear witness that there is no God except Allāh.[1] This was also the view of 'Ikrimah.[2] This is like the *Āyāt*:

[1] Aṭ-Ṭabari 21:430.

[2] Aṭ-Ṭabari 21:430.

﴿قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾﴾

﴾*Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.*﴿ (91:9-10) And;

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾﴾

﴾*Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.*﴿ (87:14-15) And;

﴿فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾﴾

﴾*And say to him: "Would you purify yourself?"*﴿ (79:18)

What is meant by *Zakāh* here is purification of the soul, ridding oneself of all bad qualities, the worst of which is *Shirk*. The *Zakāh* paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds.

Qatādah said, "They withheld the *Zakāh* of their wealth." This is the apparent meaning according to many of the scholars of *Tafsīr*, and this is the view favored by Ibn Jarīr.[1]

But the matter is subject to further examination, because the obligation of *Zakāh* was instituted during the second year after the *Hijrah* to Al-Madīnah, according to what is stated by several scholars. Yet this *Āyah* was revealed in Makkah. However, it is not unlikely that the principle of giving charity and *Zakāh* was already in place and had been enjoined at the beginning of the Prophet's mission, as Allāh says:

﴿وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ﴾

﴾*but pay the due thereof on the day of their harvest*﴿ (6:141).

As for the details of *Zakāh* and how it is to be calculated according to the *Nuṣub*, were explained in Al-Madīnah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the *Isrā'*, a year and a half before the *Hijrah*, that

[1] Aṭ-Ṭabari 21:431.

Allāh enjoined upon His Messenger ﷺ the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allāh knows best. Then Allāh says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾﴾

﴿*Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.*﴾ Mujāhid and others said, "It will never be cut off or decrease." This is like the *Āyāt*:

﴿مَّٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾﴾

﴿*They shall abide therein for ever.*﴾ (18:3)

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾﴾

﴿*a gift without an end*﴾ (11:108)

فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا
وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ
ٱلْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً
فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى
ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ
ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ
﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ
عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ وَهُمْ
لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى
ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ
﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ
أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ
عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾
وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ
ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾
فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾﴾

﴿*9. Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? That is*

the Lord of all that exists."﴾

﴿10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.﴾

﴿11. Then He rose over (Istawā ilā) the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."﴾

﴿12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.﴾

Some Details of the Creation of this Universe

Here Allāh denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا﴾

﴿Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him?"﴾

meaning, 'false gods whom you worship alongside Him?'

﴿ذَٰلِكَ رَبُّ الْعَٰلَمِينَ﴾

﴿That is the Lord of the that exists.﴾ the Creator of all things is the Lord of all the creatures. Here the *Āyah*;

﴿خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ﴾

﴿Who created the heavens and the earth in Six Days﴾ (7:54).

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allāh says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allāh says elsewhere:

﴿هُوَ الَّذِى خَلَقَ لَكُم مَّا فِى الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰٓ إِلَى السَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ﴾

﴿He it is Who created for you all that is on the earth. Then He rose over (Istawā ilā) the heaven and made them seven heavens﴾

(2:29).

With regard to the *Āyāt*:

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ
وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾﴾

﴾*Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.*﴿ (79:27-33)

This *Āyah* states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn 'Abbās, may Allāh be pleased with him, as recorded by Al-Bukhāri in his *Tafsīr* of this *Āyah* in his *Ṣaḥīḥ*. He recorded that Sa'īd bin Jubayr said: "A man said to Ibn 'Abbās, may Allāh be pleased with him, saying: 'I find some things in the Qur'ān which confuse me:

﴿فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴾*There will be no kinship among them that Day, nor will they ask of one another*﴿ (23:101),

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾﴾

﴾*And they will turn to one another and question one another* ﴿(37:27),

﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴾*but they will never be able to hide a single fact from Allāh*﴿ (4:42),

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴾*By Allāh, our Lord, we were not those who joined others in worship with Allāh*﴿ (6:23)

But in this *Āyah* they did hide something. And Allāh says:

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ﴿٢٧﴾﴾

﴾*Are you more difficult to create or is the heaven that He constructed?*﴿ until;

﴿وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ ٣٠﴾

﴾*And after that He spread the earth.*﴿ (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said:

﴿قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ﴾

﴾*Say: "Do you verily disbelieve in Him Who created the earth in two Days?..."*﴿ until;

﴿طَآئِعِينَ﴾

﴾*We come willingly.*﴿ Here He mentioned the creation of the earth before the creation of the heavens. And He says:

﴿وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٢٣﴾

﴾*verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful*﴿ (4:23).

﴿عَزِيزًا حَكِيمٗا ٥٦﴾

﴾*Most Powerful, All-Wise*﴿ (4:56).

﴿سَمِيعَۢا بَصِيرٗا ٥٨﴾

﴾*All-Hearer, All-Seer*﴿ (4:58). It is as if He was and is no longer.'[1]

Ibn 'Abbās, may Allāh be pleased with him, replied:

﴿فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٖ وَلَا يَتَسَآءَلُونَ ١٠١﴾

﴾*There will be no kinship among them that Day, nor will they ask of one another*﴿ (23:101),

this will happen when the Trumpet is blown for the first time.

﴿فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ﴾

﴾*And all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills*﴿ (39:68),

and at that time there will be no kinship among them, nor will

[1] *Kāna* literally means "was".

they ask of one another. Then when the *Ṣūr* will be blown again,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾﴾

﴾*And they will turn to one another and question one another*﴿ (37:27).

With regard to the *Āyāt*,

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴾*By Allāh, our Lord, we were not those who joined others in worship with Allāh*﴿ (6:23) and

﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴾*but they will never be able to hide a single fact from Allāh*﴿ (4:42),

Allāh will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allāh.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allāh, and at that point,

﴿يَوَدُّ ٱلَّذِينَ كَفَرُوا۟﴾

﴾*those who disbelieved will wish*﴿ (4:42).

Allāh created the earth in two days, then He created the heavens, then He (*Istawā ilā*) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allāh says:

﴿دَحَىٰهَآ﴾

﴾*(He) spread (the earth)*﴿ (79:30)

And Allāh's saying:

﴿خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ﴾

﴾*(He) created the earth in two Days* ﴿ So He created the earth and everything in it in four days, and He created the heavens in two days.

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٢٣﴾﴾

﴿*verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful*﴾ (4:23).

This is how He described Himself, and this is how He still is. Whatever Allāh wills comes to pass, so do not be confused about the Qur'ān, for all of it comes from Allāh.'" This was recorded by Al-Bukhāri.[1]

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿*(He) created the earth in two Days*﴾ means, on Sunday and Monday.

﴿وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا﴾

﴿*He placed therein firm mountains from above it, and He blessed it,*﴾

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

﴿*And measured therein its sustenance*﴾

means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

﴿فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ﴾

﴿*in four Days equal for all those who ask.*﴾

meaning, for those who want to ask about that, so that they might know. 'Ikrimah and Mujāhid said concerning the *Āyah*:

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

﴿*and measured therein its sustenance*﴾: "He placed in every land that which is not suited for any other land."[2] Ibn 'Abbās, Qatādah and As-Suddi said, concerning the *Āyah*,

﴿سَوَاءً لِّلسَّائِلِينَ﴾

[1] *Fatḥ Al-Bāri* 8:418.

[2] Aṭ-Ṭabari 21:436.

﴾*equal for all those who ask*﴿: this means, "For whoever wants to ask about that."[1] Ibn Zayd said:

﴿وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ﴾

﴾*and measured therein its sustenance in four Days equal for all those who ask.*﴿

"According to whatever a person who is need of provision wants, Allāh measures out for him what he needs."[2] This is like what they said concerning the *Āyah*:

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ﴾

﴾*And He gave you of all that you asked for*﴿ (14:34). And Allāh knows best.

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ﴾

﴾*Then He rose over (Istawā ilā) towards the heaven when it was smoke,*﴿

i.e., steam which arose from it when the earth was created.

﴿فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا﴾

﴾*and said to it and to the earth: "Come both of you willingly or unwillingly."*﴿

meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

﴿قَالَتَآ أَتَيْنَا طَآئِعِينَ﴾

﴾*They both said: "We come willingly."*﴿ meaning, 'we will respond to You willingly and everything that You want to create in us – angels, *Jinn* and men – will all be obedient to You.'

﴿فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ﴾

﴾*Then He completed and finished their creation (as) seven heavens in two Days*﴿

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

﴿وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا﴾

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[1] Aṭ-Ṭabari 21:438.

[2] Aṭ-Ṭabari 21:438.

﴾and He decreed in each heaven its affair.﴿

means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

﴾وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴿

﴾And We adorned the nearest (lowest) heaven with lamps﴿

means, the stars and planets which shine on the people of the earth.

﴾وَحِفْظًا﴿

﴾as well as to guard.﴿ means, as protection against the *Shayāṭīn*, lest they listen to the angels on high.

﴾ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ﴿

﴾Such is the Decree of Him, the Almighty, the All-Knower﴿

means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

﴾فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾﴿

﴾13. But if they turn away, then say: "I have warned you of a Ṣā'iqah[1] like the Ṣā'iqah which overtook 'Ād and Thamūd."﴿

﴾14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent."﴿

﴾15. As for 'Ād, they were arrogant in the land without right,

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[1] A thunderbolt or a lightning bolt.

and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴿

﴾*16. So, We sent upon them a Ṣarṣar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.*﴿

﴾*17. And as for Thamūd, We showed them the path of truth but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them because of what they used to earn.*﴿

﴾*18. And We saved those who believed and had Taqwā.*﴿

A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd

Allāh says: 'Say, O Muḥammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allāh, then I warn you of the punishment of Allāh like the punishment that the past nations suffered for disbelieving in the Messengers.'

﴿صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ﴾

﴾*a Ṣā'iqah like the Ṣā'iqah which overtook 'Ād and Thamūd.*﴿

and other similar nations who did what they did,

﴿إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ﴾

﴾*When the Messengers came to them, from before them and behind them*﴿

This is like the *Āyah*:

﴿وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ﴾

﴾*And remember (Hūd) the brother of 'Ād, when he warned his people in Al-Aḥqāf.*[1] *And surely, there have passed away warners before him and after him*﴿ (46:21).

which means that in the neighboring towns and cities, Allāh

[1] Curved sand-hills in the southern part of Arabian Peninsula.

sent Messengers who commanded the people to worship Allāh Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allāh sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

﴿لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَـٰٓئِكَةً﴾

﴿If our Lord had so willed, He would surely have sent down the angels.﴾

meaning, if Allāh were to send Messengers, they would be angels sent from His presence.

﴿فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَـٰفِرُونَ﴾

﴿So, indeed we disbelieve in that with which you have been sent.﴾

means, 'because you are a mere human; we will not follow you because you are just men like us.'

﴿فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ﴾

﴿As for 'Ād, they were arrogant in the land without right.﴾

means, they were arrogant, stubborn and disobedient.

﴿وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً﴾

﴿and they said: "Who is mightier than us in strength?"﴾

They boasted of their physical strength, and power; they thought that this would protect them from Allāh's punishment.

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

﴿See they not that Allāh Who created them was mightier in strength than them.﴾

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater? This is like the *Āyah*:

﴿وَٱلسَّمَآءَ بَنَيْنَـٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾﴾

﴾*With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.*﴿ (51:47)

They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allāh said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

﴾*So We sent upon them a Ṣarṣar wind*﴿. Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allāh says:

﴿بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ﴾

﴾*with a Ṣarṣar wind!*﴿ (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called *Ṣarṣar* because of the noise it makes as it flows.

﴿فِىٓ أَيَّامٍ نَّحِسَاتٍ﴾

﴾*in days of calamity*﴿ means, consecutive days.

﴿سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾

﴾*seven nights and eight days in succession*﴿ (69:7). This is like the *Āyah*:

﴿فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ﴾

﴾*on a day of calamity, continuous*﴿ (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

﴿سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾

﴾*seven nights and eight days in succession*﴿ (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allāh says:

﴿لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ﴾

﴾*that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will*

be more disgracing.﴿

meaning, more humiliating for them.

﴾وَهُمْ لَا يُنصَرُونَ﴿

﴾and they will never be helped.﴿ means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allāh or save them from His punishment.

﴾وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ﴿

﴾And as for Thamūd, We showed them the path of truth﴿

Ibn 'Abbās, may Allāh be pleased with him, Abu Al-Āliyah, Sa'īd bin Jubayr, Qatādah, As-Suddi and Ibn Zayd said, "We explained to them."[1] Ath-Thawri said, "We called them." Allāh's saying;

﴾فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ﴿

﴾but they preferred blindness to guidance;﴿

means, 'We showed them the truth and made it clear to them through the words of their Prophet Ṣālih, but they opposed him and rejected him, and they slaughtered the she-camel of Allāh which He had made a sign for them of the truth of their Prophet.'

﴾فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ﴿

﴾so the Ṣā'iqah of disgracing torment seized them﴿

means, Allāh sent upon them the *Ṣayḥah*,[2] earthquake, intense humiliation, punishment and torment.

﴾بِمَا كَانُوا۟ يَكْسِبُونَ﴿

﴾because of what they used to earn﴿ means, because of their disbelief and rejection.

﴾وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟﴿

﴾And We saved those who believed﴿

means, 'We saved them from among them, and no harm came

[1] Aṭ-Ṭabari 21:448 *Sūrah Hūd* [11:94].

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* [11:94].

to them;' Allāh saved them along with His Prophet Ṣāliḥ, peace be upon him, because of their fear of Allāh.

سورة فصلت ٤٧٩ الجزء الرابع والعشرون

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوٓا أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ
أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾
وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ
وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ
﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم
مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا فَٱلنَّارُ مَثْوًى لَّهُمْ وَإِن
يَسْتَعْتِبُوا فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾ ۞ وَقَيَّضْنَا لَهُمْ
قُرَنَآءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ
كَانُوا خَٰسِرِينَ ﴿٢٥﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا ٱلْقُرْءَانِ
وَٱلْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا عَذَابًا
شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَآءُ
أَعْدَآءِ ٱللَّهِ ٱلنَّارُ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ جَزَآءً بِمَا كَانُوا بِـَٔايَٰتِنَا يَجْحَدُونَ
﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ
وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾

﴿وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوٓا أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا فَٱلنَّارُ مَثْوًى لَّهُمْ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾﴾

﴾19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴿

﴾20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴿

﴾21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return."﴿

﴾22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of

what you were doing.﴾

﴾23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!﴿

﴾24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.﴿

On the Day of Judgement, the Sinners' Limbs will testify against Them

﴿وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾﴾

﴾And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴿

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allāh says elsewhere:

﴿وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾﴾

﴾And We shall drive the criminals to Hell, in a thirsty state﴿ (19:86).

﴿حَتَّىٰٓ إِذَا مَا جَآءُوهَا﴾

﴾Till, when they reach it,﴿ means, when they stand at its edge,

﴿شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴾their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴿

means, all their deeds, earlier and later; not a single letter will be concealed.

﴿وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا﴾

﴾And they will say to their skins, "Why do you testify against us?"﴿

they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

﴿قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ﴾

﴿*They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time,*﴾

means, and He cannot be opposed or resisted, and to Him you will return. Al-Ḥāfiẓ Abu Bakr Al-Bazzār narrated that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ laughed and smiled one day, and said:

«أَلَا تَسْأَلُونِّي عَنْ أَيِّ شَيْءٍ ضَحِكْتُ؟»

«*Will you not ask about why I laughed?*»" They said, "O Messenger of Allāh, why did you laugh?" He said:

«عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ يَقُولُ: أَيْ رَبِّي أَلَيْسَ وَعَدْتَنِي أَنْ لَا تَظْلِمَنِي، قَالَ: بَلَى، فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: أَوَلَيْسَ كَفَى بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكِرَامِ الْكَاتِبِينَ - قال -: فَيُرَدِّدُ هٰذَا الْكَلَامَ مِرَارًا - قال -: فَيُخْتَمُ عَلَى فِيهِ وَتَتَكَلَّمُ أَرْكَانُهُ بِمَا كَانَ يَعْمَلُ، فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا، عَنْكُنَّ كُنْتُ أُجَادِلُ»

«*I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly?" Allāh will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allāh will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!"*»"[1]

It was recorded by him and Ibn Abi Ḥātim.[2] It was also recorded by Muslim and An-Nasā'ī.[3] Ibn Abi Ḥātim recorded that Abu Burdah said that Abu Mūsā said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, 'O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, 'Did you not do such

[1] Al-Ḥākim 4:601.
[2] Aṭ-Ṭabari 21:452.
[3] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

and such on such and such a day in such and such a place?' He will say, 'No, by Your glory O Lord, I did not do it.' When he does that, a seal will be placed over his mouth." Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh."

Allāh's saying:

﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَـٰرُكُمْ وَلَا جُلُودُكُمْ﴾

﴿And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;﴾

means, their organs and skins will say to them, when they blame them for testifying against them, 'you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allāh knew about all your deeds.' Allāh says:

﴿وَلَـٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ۝٢٢ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ﴾

﴿but you thought that Allāh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;﴾

meaning, 'this evil thought, i.e., your belief that Allāh did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

﴿فَأَصْبَحْتُم مِّنَ ٱلْخَـٰسِرِينَ﴾

﴿and you have become of those utterly lost!﴾

means, 'in the place of Resurrection, you have lost your own selves and your families.'

Imām Aḥmad recorded that 'Abdullāh, may Allāh be pleased with him, said, "I was hiding beneath the covering of the Ka'bah, and three men came along – a man from the Quraysh and two of his brothers-in-law from Thaqīf, or a man from Thaqīf and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, 'Do you think that Allāh can hear what we are saying now?'

The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet ﷺ, then Allāh revealed the words:

﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾

﴾*And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you*﴿ until;

﴿مِّنَ ٱلْخَٰسِرِينَ﴾

﴾*of those utterly lost!*﴿[1] This is how it was recorded by At-Tirmidhi.[2] A similar report was also narrated by Aḥmad (through a different chain), Muslim and At-Tirmidhi,[3] and Al-Bukhāri and Muslim also recorded (a different chain).[4]

﴿فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾﴾

﴾*Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.*﴿

means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allāh and offer excuses, nothing of that will be accepted from them. Ibn Jarīr said, "The meaning of the *Āyah*,

﴿وَإِن يَسْتَعْتِبُوا۟﴾

﴾*and if they seek to please Allāh,*﴿ is: They will ask to go back to this world, but this plea will not be answered. This is like the *Āyah*:

﴿قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

[1] Aḥmad 1:381.

[2] *Tuḥfat Al-Aḥwadhi* 9:123.

[3] Aḥmad 1:408, Muslim 4:2142, *Tuḥfat Al-Aḥwadhi* 9:124.

[4] *Fatḥ Al-Bāri* 8:424, 425, Muslim 4:2141, 2142.

﴾*They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!"*﴿" (23:106-108).[1]

﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِىٓ أُمَمٍ قَدْ
خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَٰسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا
الْقُرْءَانِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِى
كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَآءُ أَعْدَآءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَآءًۢ بِمَا كَانُوا بِـَٔايَٰتِنَا
يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَآ أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ
أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾﴾

﴾*25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.*﴿

﴾*26. And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."*﴿

﴾*27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.*﴿

﴾*28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt.*﴿

﴾*29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."*﴿

The intimate Companions of the Idolators make Evil Actions attractive to Them

Allāh tells us that He is the One Who sends the idolators

[1] Aṭ-Ṭabari 21:458.

astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and *Jinn*.

﴿فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴾*who have made fair seeming to them, what was before them and what was behind them.*﴿

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allāh says:

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۝٣٦ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ۝٣٧﴾

﴾*And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!*﴿ (43:36-37)

﴿وَحَقَّ عَلَيْهِمُ الْقَوْلُ﴾

﴾*And the Word is justified against them*﴿ means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and *Jinn* alike.

﴿إِنَّهُمْ كَانُوا خَاسِرِينَ﴾

﴾*Indeed they (all) were the losers.*﴿ means, they are all equal in terms of loss and being doomed.

How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ﴾

﴾*And those who disbelieve say: "Listen not to this Qur'ān..."*﴿

means, they advised one another not to pay heed to the Qur'ān or obey its commands.

﴿وَالْغَوْا فِيهِ﴾

﴾*and make noise in the midst of its*﴿ means, when it is recited, do not listen to it. This was the view of Mujāhid. "And make noise in the midst of its (recitation)" means whistling and trying to

make the Messenger of Allāh ﷺ confused when he recited Qur'ān, which is what the Quraysh did.

﴿لَعَلَّكُمْ تَغْلِبُونَ﴾

﴿*that you may overcome.*﴾ means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'ān. Allāh commanded us to be different from that, and said:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.*﴾ (7:204).

Then Allāh says:

﴿فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا﴾

﴿*But surely, We shall cause those who disbelieve to taste a severe torment,*﴾

meaning, in return for what they do when they hear the Qur'ān.

﴿وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ﴾

﴿*and certainly, We shall requite them the worst of what they used to do.*﴾

means, for their evil deeds.

﴿ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾﴾

﴿*That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."*﴾

It was reported that 'Ali, may Allāh be pleased with him, said, concerning the phrase,

﴿ٱلَّذَيْنِ أَضَلَّانَا﴾

﴾*those who led us astray*﴿: "Iblīs and the son of Ādam who killed his brother."[1] As-Suddi reported that 'Ali, may Allāh be pleased with him, said; "Iblīs is followed by everyone who commits *Shirk* and the son of Ādam is followed by everyone who commits a major sin. So Iblīs is the one who calls people to every evil thing, such as *Shirk* and lesser sins."[2] As for the first son of Ādam, it is as confirmed in the *Ḥadīth*:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

«*No soul is wrongfully killed, but a share of the burden [of that sin] will be upon the first son of Ādam, because he was the first one who set the precedent of killing another.*»[3]

﴿نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا﴾

﴾*that we may crush them under our feet*﴿

means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

﴿لِيَكُونَا مِنَ الْأَسْفَلِينَ﴾

﴾*so that they become the lowest.*﴿ means, in the lowest level of Hell, as already mentioned in *Al-A'rāf*, where the followers ask Allāh to multiply the torment for their leaders:

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

﴾*(Allāh) said: "For each one there is double (torment), but you know not."*﴿ (7:38)

i.e., Allāh will give each of them the torment and punishment they deserve for their deeds. This is like the *Āyah*:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

﴾*Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.*﴿ (16:88).

[1] Aṭ-Ṭabari 21:462.
[2] Aṭ-Ṭabari 21:462.
[3] *Fatḥ Al-Bāri* 6:419.

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ
ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ
ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾
وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَـٰلِحًا وَقَالَ
إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ
وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ
إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَـٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَـٰتِهِ
ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ
وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ
رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ﴿٣٨﴾

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

﴾30. Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴿

﴾31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask."﴿

﴾32. "An entertainment from the Oft-Forgiving, Most Merciful."﴿

Glad Tidings to Those Who believe in Allāh Alone and stand firm

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟﴾

﴾Verily, those who say: "Our Lord is Allāh," and then they stand firm,﴿

means, they do good deeds sincerely for the sake of Allāh, and

they obey Allāh, doing what Allāh has prescribed for them. Ibn Jarīr recorded that Sa'īd bin 'Imrān said, "I read this *Āyah* to Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟﴾

﴾Verily, those who say: "Our Lord is Allāh," and then they stand firm,﴿

He said, 'Those are the ones who do not associate anything with Allāh.'"[1] Then he reported a narration of Al-Aswad bin Hilāl, who said, "Abu Bakr As-Siddīq, may Allāh be pleased with him, said, 'What do you say about this *Āyah*:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟﴾

﴾Verily, those who say: "Our Lord is Allāh," and then they stand firm,﴿?' They said:

﴿رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟﴾

﴾"Our Lord is Allāh," and then they stand firm,﴿

'They shun sin.' He said, 'You have not interpreted it improperly.' They say: 'Our Lord is Allāh, then they stand firm and do not turn to any other god besides Him.' "[2] This was also the view of Mujāhid, 'Ikrimah, As-Suddi and others.[3]

Aḥmad recorded that Sufyān bin 'Abdullāh Ath-Thaqafi said, "I said, 'O Messenger of Allāh, tell me something that I can adhere to.' He ﷺ said:

«قُلْ: رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ»

«*Say, my Lord is Allāh, then stand firm.*» I said, 'O Messenger of Allāh, what do you fear most for me?' The Messenger of Allāh ﷺ took hold of the edge of his tongue and said,

«هٰذَا»

«*This is.*»"[4] This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[5]

[1] Aṭ-Ṭabari 21:464.

[2] Aṭ-Ṭabari 21:464.

[3] Aṭ-Ṭabari 21:465.

[4] Aḥmad 3:413.

[5] *Tuḥfat Al-Aḥwadhi* 7:91, Ibn Mājah 2:1314.

Muslim also recorded it in his *Ṣaḥīḥ*, and An-Nasā'ī recorded that Sufyān bin 'Abdullāh Ath-Thaqafi said, "I said, 'O Messenger of Allāh, tell me something about Islām that I will not have to ask anyone about it after you.' He ﷺ said:

«قُلْ: آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ»

«*Say: I believe in Allāh, then stand firm.*»" – then he mentioned the rest of the *Ḥadīth*.[1]

﴿تَتَنَزَّلُ عَلَيْهِمُ الْمَلَٰٓئِكَةُ﴾

﴾*on them the angels will descend*﴿. Mujāhid, As-Suddi, Zayd bin Aslam and his [Zayd's] son said, "This means, at the time of death, and they will say,

﴿أَلَّا تَخَافُوا﴾

﴾*Fear not*﴿."[2] Mujāhid, 'Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."[3]

﴿وَلَا تَحْزَنُوا﴾

﴾*nor grieve!* ﴿'for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

﴿وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

﴾*But receive the glad tidings of Paradise which you have been promised!*﴿

So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the *Ḥadīth* narrated by Al-Barā', may Allāh be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَهُ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ»

«*The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry."*»[4]

[1] Muslim 1:65.

[2] Aṭ-Ṭabari 21:466, Al-Qurṭubi 15:358.

[3] Aṭ-Ṭabari 21:467.

[4] Aḥmad 4:287.

It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Ḥātim, and this view reconciles all the opinions; it is a good view and it is true.

﴿نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْآخِرَةِ﴾

﴾We have been your friends in the life of this world and are (so) in the Hereafter.﴿

means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allāh, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Ṣirāt* and bring you to the Gardens of delight."

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ﴾

﴾Therein you shall have (all) that your souls desire,﴿

means, 'in Paradise you will have all that you wish for and that will delight you.'

﴿وَلَكُمْ فِيهَا مَا تَدَّعُونَ﴾

﴾and therein you shall have (all) for which you ask.﴿ means, 'whatever you ask for, it will appear before you as you wish it to be.'

﴿نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

﴾An entertainment from the Oft-Forgiving, Most Merciful.﴿

means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَـٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾ وَلَا
تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ
حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيْطَـٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾

﴿33. And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."﴾

﴿34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

﴿35. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴾

﴿36. And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.﴾

The Virtue of calling Others to Allāh

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ﴾

﴿And who is better in speech than he who invites to Allāh,﴾ means, he calls the servants of Allāh to Him.

﴿وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ﴾

﴿and does righteous deeds, and says: "I am one of the Muslims."﴾

means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allāh ﷺ is the foremost among people in this regard, as Muḥammad bin Sīrīn, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said.[1]

It was also said that what was meant here is the righteous *Mu'adhdhin*, as it was mentioned in *Ṣaḥīḥ Muslim*:

«الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

[1] Al-Qurṭubi 15:360.

«*The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.*»"[1]

In *As-Sunan* it is reported that the Prophet ﷺ said:

«الْإِمَامُ ضَامِنٌ، وَالْمُؤَذِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللهُ الأَئِمَّةَ وَغَفَرَ لِلْمُؤَذِّنِينَ»

«*The Imām is a guarantor and the Mu'adhdhin is in a position of trust. May Allāh guide the Imāms and forgive the Mu'adhdhin.*»"[2]

The correct view is that the *Āyah* is general in meaning, and includes the *Mu'adhdhin* and others. When this *Āyah* was revealed, the *Adhān* had not been prescribed at all. The *Āyah* was revealed in Makkah, and the *Adhān* was prescribed in Al-Madīnah after the *Hijrah*, when it was shown to 'Abdullāh bin 'Abd Rabbihi Al-Anṣāri in a dream. He told the Messenger of Allāh ﷺ about it, and he told him to teach it to Bilāl, may Allāh be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the *Āyah* is general in meaning, as 'Abdur-Razzāq said, narrating from Ma'mar, from Al-Ḥasan Al-Baṣri, who recited this *Āyah*:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ﴾

﴾*And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."*﴿

and said, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's *Khalīfah*."[3]

[1] Muslim 1:290.

[2] Abu Dāwud 1:356, *Tuḥfat Al-Aḥwadhi* 1:614. The meaning is that the people are to follow the Imām in prayer, and certain matters related to it are his responsibility, and the same with the *Mu'adhdhin*, the people will depend upon his announcement of the time of prayer.

[3] 'Abdur-Razzāq 2:187. Ma'mar did not see Al-Ḥasan.

Wisdom in *Da'wah* etc.

﴿وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ﴾

﴾*The good deed and the evil deed cannot be equal.*﴿

means, there is a huge difference between them.

﴿ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ﴾

﴾*Repel (the evil) with one which is better,*﴿ means, 'when someone does you wrong, repel him by treating him well,' as 'Umar, may Allāh be pleased with him, said, "There is no better punishment for one who has disobeyed Allāh with regard to you, than your obeying Allāh with regard to him."

﴿فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ﴾

﴾*then verily he, between whom and you there was enmity, (will become) as though he was a close friend.*﴿

means, 'if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allāh says:

﴿وَمَا يُلَقَّـٰهَآ إِلَّا الَّذِينَ صَبَرُوا﴾

﴾*But none is granted it except those who are patient*﴿

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

﴿وَمَا يُلَقَّـٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

﴾*and none is granted it except the owner of the great portion*﴿

means, the one who has a great portion of happiness in this world and in the Hereafter. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās explained this *Āyah*: "Allāh commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allāh will save them from the *Shayṭān* and subdue their enemies to them until they become like close friends."[1]

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[1] *Fatḥ Al-Bāri* 8:418.

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ﴾

﴾*And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh.*﴿

means, the devils among men may be deceived by your kind treatment of him, but the devils among the *Jinn*, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allāh and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allāh ﷺ stood up to pray, he would say:

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«*I seek refuge in Allāh the All-Hearing, All-Knowing, from the accursed Shayṭān and his evil insinuations, breath and impurity.*»"[1]

We have already stated that there is nothing like this in the Qur'ān, apart from the passage in *Sūrat Al-A'rāf*, where Allāh says:

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ۝١٩٩ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ۝٢٠٠﴾

﴾*Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.*﴿ (7:199-200)

and the passage in *Sūrat Al-Mu'minūn* where Allāh says:

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ۝٩٦ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ۝٩٧ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ۝٩٨﴾

﴾*Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn. And I seek refuge with You, My Lord! lest they should come near me."*﴿ (23:96-98)

[1] Aḥmad 5:253.

سورة فصلت ٤٨١ الجزء الرابع والعشرون

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن
يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ
وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾
وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ
وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ
لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ
يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ
بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَٰلِحًا
فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ
وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟
لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟
فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ
بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا
يَسْـَٔمُونَ ۩ ﴿٣٨﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ
تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا
ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ
أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٣٩﴾﴿

﴾37. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you worship Him.﴿

﴾38. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.﴿

﴾39. And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴿

From among the Signs of Allāh

Here Allāh reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allāh's saying;

﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ﴾

﴾And from among His signs are the night and the day, and the

sun and the moon.﴾

means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allāh points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

﴾*Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.*﴿

meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

﴿فَإِنِ اسْتَكْبَرُوا﴾

﴾*But if they are too proud,*﴿ i.e., to worship Him Alone, and they insist on associating others with Him,

﴿فَالَّذِينَ عِندَ رَبِّكَ﴾

﴾*then there are those who are with your Lord*﴿ i.e., the angels,

﴿يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ﴾

﴾*glorify Him night and day, and never are they tired.*﴿ This is like the *Āyah*:

﴿فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾﴾

﴾*But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.*﴿ (6:89).

﴿وَمِنْ آيَاتِهِ﴾

﴿*And among His signs*﴾ means, signs of His ability to bring the dead back to life.

﴿أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً﴾

﴿*that you see the earth barren,*﴾ means, lifeless, with nothing growing in it; it is dead.

﴿فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ﴾

﴿*but when We send down water (rain) to it, it is stirred to life and growth.*﴾

means, it brings forth all kinds of crops and fruits.

﴿إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.*﴾

﴿إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾﴾

﴿*40. Verily, those who Yulḥidūna Fī Our Āyāt are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do.*﴾

﴿*41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.*﴾

﴿*42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.*﴾

﴿*43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.*﴾

The Punishment of the Deniers and the Description of the Qur'ān

﴿إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا﴾

﴿*Verily, Yulḥidūna Fī Our Āyāt*﴾

Ibn 'Abbās said, "*Al-Ilḥād* means putting words in their improper places."[1] Qatādah and others said, "It means disbelief and obstinate behavior."

﴿لَا يَخْفَوْنَ عَلَيْنَآ﴾

﴿*are not hidden from Us.*﴾ This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

﴿أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ﴾

> ﴿*Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?*﴾

means, are these two equal? They are not equal. Then Allāh warns the disbelievers:

﴿ٱعْمَلُوا۟ مَا شِئْتُمْ﴾

﴿*Do what you will.*﴾ Mujāhid, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni said that

﴿ٱعْمَلُوا۟ مَا شِئْتُمْ﴾

﴿*Do what you will.*﴾ is a threat.[2] Meaning, 'do what you will of good or evil, for He knows and sees all that you do.' He says:

﴿إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*Verily, He is All-Seer of what you do.*﴾

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ﴾

> ﴿*Verily, those who disbelieved in the Reminder when it came to them.*﴾

Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said, "This is the Qur'ān."[3]

﴿وَإِنَّهُۥ لَكِتَـٰبٌ عَزِيزٌ﴾

﴿*And verily, it is an honorable well-fortified respected Book.*﴾

means, it is protected and preserved, and nobody can produce

[1] Aṭ-Ṭabari 21:478.
[2] Aṭ-Ṭabari 21:478.
[3] Aṭ-Ṭabari 21:479.

anything like it.

﴿لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴾*Falsehood cannot come to it from before it or behind it,*﴿
means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allāh says:

﴿تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

﴾*(it is) sent down by the All-Wise, Worthy of all praise.*﴿
meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

﴾*Nothing is said to you except what was said to the Messengers before you.*﴿
Qatādah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."[1]

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ﴾

﴾*Verily, your Lord is the Possessor of forgiveness,*﴿ means, for those who turn to Him in repentance.

﴿وَذُو عِقَابٍ أَلِيمٍ﴾

﴾*and (also) the Possessor of painful punishment.*﴿ means, for those who persist in disbelief, transgression and stubborn opposition.

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا
هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ
مِن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن
رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾﴾

[1] Aṭ-Ṭabari 21:481.

﴾44. And if We had sent this as a Qur'ān in a foreign language, they would have said: "Why are not its verses explained in detail? What! Not in Arabic nor an Arab?" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away."﴿

﴾45. And indeed We gave Mūsā the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.﴿

Rejection of the Qur'ān is pure Stubbornness

Allāh tells us that the Qur'ān is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

﴿وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾﴾

﴾And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.﴿ (26:198-199).

If the Qur'ān had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

﴿لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ﴾

﴾Why are not its verses explained in detail? What! not in Arabic and an Arab?﴿

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab? - i.e., how can foreign words be revealed to an Arab who does not understand them? This interpretation was reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, As-Suddi and others.[1]

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ﴾

﴾Say: "It is for those who believe, a guide and a cure..."﴿

[1] Aṭ-Ṭabari 21:482.

means, 'say, O Muḥammad: this Qur'ān, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

﴿وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ﴾

﴾And as for those who disbelieve, there is heaviness in their ears,﴿

means, they do not understand what is in it.

﴿وَهُوَ عَلَيْهِمْ عَمًى﴾

﴾and it is blindness for them.﴿ means they are not guided to the explanations contained therein. This is like the *Āyah*:

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴾And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.﴿ (17:82).

﴿أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ﴾

﴾They are called from a place far away.﴿

Mujāhid said, "Far away from their hearts."[1] Ibn Jarīr said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying."[2] This is like the *Āyah*:

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾﴾

﴾And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴿ (2:171)

Taking Mūsā as an Example

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ﴾

﴾And indeed We gave Mūsā the Scripture, but dispute arose

[1] Aṭ-Ṭabari 21:485.

[2] Aṭ-Ṭabari 21:484.

۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّـٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾
لَّا يَسْـَٔمُ ٱلْإِنسَـٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ
قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُولَنَّ هَـٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ
رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟
وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَـٰنِ
أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ
﴿٥١﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم
بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾ سَنُرِيهِمْ
ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ
فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

therein.﴿ means, they disbelieved in him and did not show him any respect.

﴾فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ﴿

﴾*Therefore be patient as did the Messengers of strong will*﴿ (46:35).

﴾وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴿

﴾*And had it not been for a Word that went forth before from your Lord,*﴿ i.e., to delay the Reckoning until the Day of Resurrection,

﴾لَّقُضِىَ بَيْنَهُمْ﴿

﴾*the matter would have been settled between them.*﴿ means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

﴾وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ﴿

﴾*But truly, they are in grave doubt thereto.*﴿ means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarīr, and it is a plausible interpretation.[1] And Allāh knows best.

﴾مَّنْ عَمِلَ صَـٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ ۞ إِلَيْهِ يُرَدُّ عِلْمُ

[1] Aṭ-Ṭabari 21:487.

ٱلسَّاعَةِۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦۚ وَيَوْمَ
يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن
قَبْلُۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾

﴾46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.﴿

﴾47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners?" They will say: "We inform You that none of us bears witness to it!"﴿

﴾48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.﴿

Everyone will be requited according to His Deeds

﴾مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦۖ﴿

﴾Whosoever does righteous good deed, it is for himself;﴿
means, the benefit of which will come to him.

﴾وَمَنْ أَسَآءَ فَعَلَيْهَاۗ﴿

﴾and whosoever does evil, it is against himself.﴿
means, the consequences of that will come back on him.

﴾وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ﴿

﴾And your Lord is not at all unjust to (His) servants﴿
means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

Knowledge of the Hour is with Allāh Alone

Then Allāh says:

﴾إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِۚ﴿

﴾To Him is referred the knowledge of the Hour.﴿ meaning, no one

knows about that apart from Him. Muhammad ﷺ, the leader of mankind, said to Jibrīl, who is one of the leading angels, when he asked him about the Hour:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one who is asked about it does not know more than the one who is asking.*»"[1] And Allāh says:

﴿إِلَىٰ رَبِّكَ مُنتَهَاهَآ ﴿٤٤﴾﴾

﴾*To your Lord belongs the term thereof.*﴿ (79:44)

﴿لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ﴾

﴾*None can reveal its time but He*﴿ (7:187).

﴿وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ﴾

﴾*No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.*﴿

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allāh says:

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

﴾*not a leaf falls, but He knows it*﴿ (6:59).

﴿يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾﴾

﴾*Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion*﴿ (13:8).

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾﴾

﴾*And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.*﴿ (35:11)

﴿وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى﴾

[1] *Fath Al-Bāri* 1:140.

﴾And on the Day when He will call unto them (saying): "Where are My (so-called) partners?"﴿

means, on the Day of Resurrection, Allāh will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me?"

﴾قَالُوٓاْ ءَاذَنَّٰكَ﴿

﴾They will say: "We inform You..."﴿ means, 'we tell You,'

﴾مَا مِنَّا مِن شَهِيدٍ﴿

﴾that none of us bears witness to it.﴿ means, 'not one of us will bear witness today that You have any partner.'

﴾وَضَلَّ عَنْهُم مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ﴿

﴾And those whom they used to invoke before (in this world) shall disappear from them,﴿

means, they will go away, and will be of no benefit to them.

﴾وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٍ﴿

﴾and they will perceive that they have no place of refuge﴿

means, they will have no way of escaping from the punishment of Allāh. This is like the *Āyah*:

﴾وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴿

﴾And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.﴿ (18:53)

﴾لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً
مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ
لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ
أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾﴿

﴾49. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.﴿

﴾50. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established.

But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.﴿

﴾51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.﴿

Man is fickle when Ease comes to Him after Difficulty

Allāh tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him – i.e., trials and difficulties or poverty –

﴾فَيَـُٔوسٌ قَنُوطٌ﴿

﴾then he gives up all hope and is lost in despair.﴿, i.e., he thinks that he will never experience anything good again.

﴾وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى﴿

﴾And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)..."﴿

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴾وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً﴿

﴾I think not that the Hour will be established.﴿

means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allāh says:

﴾كَلَّآ إِنَّ ٱلْإِنسَـٰنَ لَيَطْغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾﴿

﴾Nay! Verily, man does transgress. Because he considers himself self-sufficient.﴿ (96:6)

﴾وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ﴿

﴾But if I am brought back to my Lord, surely there will be for me the best with Him.﴿

means, 'if there is a Hereafter after all, then my Lord will be

generous and kind to me just as He was in this world.' So he expects Allāh to do him favors in spite of his bad deeds and lack of certain faith. Allāh says:

﴿فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ﴾

﴾*Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.*﴿

Thus Allāh threatens punishment and vengeance to those whose conduct and belief is like that.

﴿وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَـٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ﴾

﴾*And when We show favor to man, he turns away and becomes arrogant;*﴿

means, he turns away from doing acts of obedience and is too proud to obey the commands of Allāh. This is like the *Āyah*:

﴿فَتَوَلَّىٰ بِرُكْنِهِۦ﴾

﴾*But [Fir'awn] turned away along with his hosts*﴿ (51:39).

﴿وَإِذَا مَسَّهُ ٱلشَّرُّ﴾

﴾*but when evil touches him,*﴿ means, difficulties,

﴿فَذُو دُعَآءٍ عَرِيضٍ﴾

﴾*then he has recourse to long supplications.*﴿

means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allāh says:

﴿وَإِذَا مَسَّ ٱلْإِنسَـٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن
لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

﴾*And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!*﴿ (10:12)

﴿قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ
بَعِيدٍ ﴿٥٢﴾ سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ

بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

﴾52. *Say: "Tell me, if it is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away."*﴿

﴾53. *We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?*﴿

﴾54. *Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!*﴿

The Qur'ān and the Proofs of its Truth

Allāh says:

﴾قُلْ﴿

﴾*Say*﴿ – 'O Muḥammad, to these idolators who disbelieve in the Qur'ān'–

﴾أَرَءَيْتُمْ إِن كَانَ﴿

﴾*Tell me, if it*﴿ – this Qur'ān –

﴾مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ﴿

﴾*is from Allāh, and you disbelieve in it?*﴿ means, 'what do you think your position is before the One Who revealed it to His Messenger?' Allāh says:

﴾مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ﴿

﴾*Who is more astray than one who is in opposition far away.*﴿

means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allāh says:

﴾سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ﴿

﴾*We will show them Our signs in the universe, and within themselves,*﴿

meaning, 'We will show them Our evidence and proof that the Qur'ān is true and has indeed been sent down from Allāh to

the Messenger of Allāh, through external signs,

﴿فِى ٱلْأَفَاقِ﴾

﴾*in the universe*﴿,' such as conquests and the advent of Islām over various regions and over all other religions. Mujāhid, Al-Ḥasan and As-Suddi said, "And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allāh granted victory to Muḥammad ﷺ and his Companions, and inflicted a humiliating defeat on falsehood and its followers." It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator - may He be blessed and exalted - and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

﴿حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴾*until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?*﴿

means, sufficient is Allāh as a Witness over the words and deeds of His servants, and He bears witness that Muḥammad ﷺ is telling the truth in what he says, as Allāh says:

﴿لَّٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ﴾

﴾*But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge*﴿ (4:166).

﴿أَلَا إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ﴾

﴾*Lo, Verily, they are in doubt concerning the meeting with their Lord.*﴿

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allāh states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

﴿أَلَآ إِنَّهُ بِكُلِّ شَىْءٍ مُّحِيطٌۢ﴾

﴾Verily, He is surrounding all things!﴿

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the *Tafsīr* of *Sūrah Fuṣṣilat*. To Allāh be praise and blessings.

The *Tafsīr* of *Sūrat Ash-Shūrā* (Chapter - 42)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سورة الشورى ٤٨٣ الجزء الخامس والعشرون

سُورَةُ الشُّورَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ
ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَهُوَ
ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ
وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي
ٱلْأَرْضِ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟
مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ
﴿٦﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ
حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي
ٱلسَّعِيرِ ﴿٧﴾ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ
مَن يَشَآءُ فِي رَحْمَتِهِۦ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾
أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ فَٱللَّهُ هُوَ ٱلْوَلِيُّ وَهُوَ يُحْيِ ٱلْمَوْتَىٰ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾ وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُۥٓ
إِلَى ٱللَّهِ ذَٰلِكُمُ ٱللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

﴿حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضِ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾﴾

﴾1. Ḥā Mīm.﴿

﴾2. 'Aīn Sīn Qāf.﴿

﴾3. Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴿

﴾4. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.﴿

﴾5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allāh is the Oft-

Forgiving, the Most Merciful.﴾

﴿*6. And as for those who take as protecting friends others besides Him - Allāh is Ḥafīẓ over them, and you are not a trustee over them.*﴾

The Revelation and Allāh's Might

We have previously discussed the individual letters.

﴿كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣﴾﴾

﴿*Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.*﴾

means, 'just as this Qur'ān has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

﴿ٱللَّهُ ٱلۡعَزِيزُ﴾

﴿*Allāh, the Almighty*﴾ means, in His vengeance

﴿ٱلۡحَكِيمُ﴾

﴿*the All-Wise*﴾ means, in all that He says and does.

Imām Mālik, may Allāh have mercy on him, narrated that 'Ā'ishah, may Allāh be pleased with her, said, "Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, how does the revelation come to you?' The Messenger of Allāh ﷺ said:

«أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا يَأْتِينِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

«*Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.*»"

'Ā'ishah, may Allāh be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead."[1]

[1] *Muwaṭṭa'* 1:202.

It was also reported in the Two *Ṣaḥīḥs*, and the version quoted here is that recorded by Al-Bukhāri.[1]

﴿لَهُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾To Him belongs all that is in the heavens and all that is on the earth,﴿

means, everything is subject to His dominion and control.

﴿وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

﴾and He is the Most High, the Most Great.﴿

This is like the *Āyat*:

﴿ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾﴾

﴾the Most Great, the Most High﴿ (13:9), and

﴿وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾﴾

﴾He is the Most High, the Most Great﴿ (22:62).

And there are many similar *Āyāt*.

﴿تَكَادُ ٱلسَّمَـٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ﴾

﴾Nearly the heavens might be rent asunder from above them,﴿

Ibn 'Abbās, may Allāh be pleased with him, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ka'b Al-Aḥbār said, "Out of fear of His might."[2]

﴿وَٱلْمَلَـٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِى ٱلْأَرْضِ﴾

﴾and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.﴿

This is like the *Āyah*:

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا﴾

﴾Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all

[1] *Fatḥ Al-Bāri* 1:25, Muslim 4:1816.

[2] Aṭ-Ṭabari 21:501.

things in mercy and knowledge,"﴾ (40:7)

﴿أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

﴾*Lo! Verily, Allāh is the Oft-Forgiving, the Most Merciful.*﴿
This is a reminder, to take heed of this fact.

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ﴾

﴾*And as for those who take as protecting friends others besides Him*﴿
This refers to the idolators,

﴿ٱللَّهُ حَفِيظٌ عَلَيْهِمْ﴾

﴾*Allāh is Ḥafīẓ over them.*﴿ meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

﴿وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ﴾

﴾*and you are not a trustee over them.*﴿ meaning, 'you are just a warner, and Allāh is the Trustee of all affairs.'

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ۝٧ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ ۝٨﴾

﴾*7. And thus We have revealed to you a Qur'ān in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.*﴿

﴾*8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.*﴿

The Qur'ān was revealed to serve as a Warning

Allāh says, 'just as We sent revelation to the Prophets before you,'

﴿أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا﴾

﴾*thus We have revealed to you a Qur'ān in Arabic*﴿
meaning, plain, clear, and manifest

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ﴾

﴾that you may warn the Mother of the Towns﴿, i.e., Makkah,

﴾وَمَنْ حَوْلَهَا﴿

﴾and all around it,﴿ means, all the lands, east and west. Makkah is called *Umm Al-Qurā* (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imām Aḥmad from 'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri, who heard the Messenger of Allāh ﷺ say, as he was standing in the market place of Makkah;

«وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ»

«*By Allāh, you are the best land of Allāh, the most beloved land to Allāh; were it not for the fact that I was driven out from you, I would never have left you.*»[1]

This was also recorded by At-Tirmidhī, An-Nasā'ī and Ibn Mājah; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

﴾وَتُنذِرَ يَوْمَ الْجَمْعِ﴿

﴾*and warn (them) of the Day of Assembling*﴿

i.e., the Day of Resurrection, when Allāh will assemble the first and the last in one plain.

﴾لَا رَيْبَ فِيهِ﴿

﴾*of which there is no doubt,*﴿ means, there is no doubt that it will happen and will most certainly come to pass.

﴾فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴿

﴾*a party will be in Paradise and a party in the blazing Fire.*﴿

This is like the *Āyah*:

﴾يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ﴿

﴾*(And remember) the Day when He will gather you (all) on the*

[1] Aḥmad 4:305.

[2] *Tuḥfat Al-Aḥwadhi* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 1:1037.

Day of Gathering, – that will be the Day of mutual loss and gain﴾ (64:9).

which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the *Āyah*:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴾*Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.*﴾ (11:103-105)

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ came out to us, holding two books in his hand. He said,

«أَتَدْرُونَ مَا هٰذَانِ الْكِتَابَانِ؟»

«*Do you know what these two books are?*»

We said, "We do not know unless you tell us, O Messenger of Allāh." Concerning the book in his right hand, He ﷺ said:

«هٰذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلىٰ آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبدًا»

«*This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.*»

Then concerning the book in his left hand, he ﷺ said:

«هٰذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلىٰ آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«*This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added*

or taken away from it.»

The Companions of the Messenger of Allāh ﷺ said, "Why should we strive if it is something that is already cut and dried?" The Messenger of Allāh ﷺ said:

«سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ»

«*Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.*»

Then he ﷺ made a gesture with his fist and said,

«فَرَغَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

«*Your Lord has settled the matter of His servants*» and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

«*A party in Paradise.*»

and he made a similar gesture with his left hand;

«فَرِيقٌ فِي السَّعِيرِ»

«*And a party in the blazing Fire.*»"[1]

This was also recorded by At-Tirmidhi, and An-Nasā'ī; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.*"[2]

Imām Aḥmad recorded that Abu Naḍrah said, "One of the Companions of the Prophet ﷺ, whose name was Abu Abdullāh, was visited by some of his friends, and they found him weeping. They asked him, 'What has caused you to weep? Didn't the Messenger of Allāh ﷺ say to you,

«خُذْ مِنْ شَارِبِكَ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي»

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[1] Aḥmad 2:167. See the following note.

[2] *Tuḥfat Al-Aḥwadhi* 6:350, An-Nasā'ī in *Al-Kubrā* 6:452. The chain of this *Ḥadīth* contains a narrator over whose reliability there is a difference of opinion. The majority consider it an authentic *Ḥadīth*.

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا
وَمِنَ ٱلۡأَنۡعَٰمِ أَزۡوَٰجٗا يَذۡرَؤُكُمۡ فِيهِۚ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ
وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّهُۥ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿١٢﴾
۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ
إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ
وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ
يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا
تَفَرَّقُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ وَلَوۡلَا كَلِمَةٞ
سَبَقَتۡ مِن رَّبِّكَ إِلَىٰٓ أَجَلٖ مُّسَمّٗى لَّقُضِيَ بَيۡنَهُمۡۚ وَإِنَّ ٱلَّذِينَ
أُورِثُواْ ٱلۡكِتَٰبَ مِنۢ بَعۡدِهِمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ﴿١٤﴾
فَلِذَٰلِكَ فَٱدۡعُۖ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ
وَقُلۡ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ
بَيۡنَكُمُۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ
لَا حُجَّةَ بَيۡنَنَا وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ﴿١٥﴾

«*Trim your moustache and adhere to that practice until you meet me?*»' He said, 'Yes, but I heard the Messenger of Allāh ﷺ say;

«إِنَّ اللهَ تَعَالَىٰ قَبَضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَىٰ بِالْيَدِ الْأُخْرَىٰ، قَالَ: هٰذِهِ لِهٰذِهِ، وَهٰذِهِ لِهٰذِهِ، وَلَا أُبَالِي»

«*Allāh picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care."*»

'And I do not know in which of the two handfuls I am.'"[1]

There are several *Ḥadīths* about *Al-Qadr* (the Divine Decree) in the books of *Ṣaḥīḥ*, *Sunan* and *Musnad*. Including those narrated by 'Ali, Ibn Mas'ūd, 'Ā'ishah and a large number of Companions, may Allāh be pleased with them all.

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً﴾

﴾*And if Allāh had willed, He could have made them one nation,*﴿

means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allāh says:

[1] Aḥmad 4:176.

﴿وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ﴾

﴿but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾ وَمَا
ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ
كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾﴾

﴿9. Or have they taken protecting friends besides Him? But Allāh – He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.﴾

﴿10. And in whatsoever you differ, the decision thereof is with Allāh. Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in repentance.﴾

﴿11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.﴾

﴿12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.﴾

Allāh is the Protector, Ruler and Creator

Here Allāh denounces the idolators for taking other gods instead of Allāh, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

﴿وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh.﴾

means, in whatever issue you differ. This is general in meaning and applies to all things.

﴿فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

﴿*the decision thereof is with Allāh.*﴾ means, He is the Judge of that, according to His Book and the Sunnah of His Prophet ﷺ. This is like the *Āyah*:

﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾

﴿*(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger*﴾ (4:59).

﴿ذَٰلِكُمُ ٱللَّهُ رَبِّى﴾

﴿*Such is Allāh, my Lord*﴾ means, (He is) the Judge of all things.

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿*in Whom I put my trust, and to Him I turn in repentance.*﴾ means, 'I refer all matters to Him.'

﴿فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*The Creator of the heavens and the earth.*﴾ means, the Maker of them both and everything in between.

﴿جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا﴾

﴿*He has made for you mates from yourselves,*﴾

means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

﴿وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا﴾

﴿*and for the cattle (also) mates.*﴾ means, and He has created for you eight pairs of cattle.

﴿يَذْرَؤُكُمْ فِيهِ﴾

﴿*By this means He creates you.*﴾ means, in this manner He creates you, male and female, generation after generation of men and cattle.

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾

﴿*There is nothing like Him,*﴾ means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

﴿وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿He is the All-Hearer, the All-Seer.﴾

﴿لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿To Him belong the keys of the heavens and the earth.﴾

We have already discussed the interpretation of this phrase in *Sūrat Az-Zumar* (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

﴿يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴿He expands provision for whom He wills, and straitens.﴾

means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

﴿إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿Verily, He is the All-Knower of everything.﴾

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ
وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ
مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ
بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾﴾

﴿13. He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

﴿14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.﴾

The Religion of the Messengers is One

Allāh says to this *Ummah*:

﴿شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you,﴾

Allāh mentions the first Messenger who was sent after Ādam, that is, Nūḥ, peace be upon them, and the last of them is Muḥammad ﷺ. Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrāhīm, Mūsā and ʿĪsā bin Maryam. This *Āyah* mentions all five, just as they are also mentioned in the *Āyah* in *Sūrat Al-Aḥzāb*, where Allāh says:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ﴾

﴿And (remember) when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and ʿĪsā son of Maryam.﴾ (33:7).

The Message which all the Messengers brought was to worship Allāh Alone, with no partner or associate, as Allāh says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.﴾ (21:25).

And according to a *Ḥadīth* (the Prophet ﷺ said):

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، دِينُنَا وَاحِدٌ»

«We Prophets are brothers and our religion is one.»[1]

In other words, the common bond between them is that Allāh Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allāh says.

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿To each among you, We have prescribed a law and a clear way﴾ (5:48).

Allāh says here:

[1] *Fatḥ Al-Bārī* 6:550.

﴿أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

﴾saying you should establish religion and make no divisions in it.﴿

meaning, Allāh enjoined all the Prophets (peace and blessings of Allāh be upon them all) to be as one and He forbade them to differ and be divided.

﴿كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ﴾

﴾Intolerable for the idolators is that to which you call them.﴿

means, 'it is too much for them to bear, and they hate that to which you call them, O Muḥammad, i.e., *Tawḥīd*.'

﴿اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ﴾

﴾Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴿

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allāh says here;

﴿وَمَا تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ﴾

﴾And they divided not till after knowledge had come to them,﴿

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴾And had it not been for a Word that went forth before from your Lord for an appointed term,﴿

means, were it not for the fact that Allāh had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

﴿وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِن بَعْدِهِمْ﴾

﴾And verily, those who were made to inherit the Scripture after them,﴿

means, the later generation which came after the earlier

generation which had rejected the truth.

﴾لَفِى شَكٍّ مِّنْهُ مُرِيبٍ﴿

﴾are in grave doubt concerning it.﴿ means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

﴾فَلِذَٰلِكَ فَٱدْعُ وَٱسْتَقِمْ كَمَآ أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ٱللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٥﴾﴿

﴾15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."﴿

This *Āyah* includes ten separate and independent ideas, each of which is a ruling on its own. They (the scholars) said that there is nothing else like it in the Qur'ān, apart from *Āyat Al-Kursi* [2:255], which also includes ten ideas.

﴾فَلِذَٰلِكَ فَٱدْعُ﴿

﴾*So unto this then invite (people),*﴿ means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of *Sharī'ah*] that were followed, such as the Messengers of strong will, and others.

﴾وَٱسْتَقِمْ كَمَآ أُمِرْتَ﴿

﴾*and stand firm as you are commanded,*﴿ means, 'adhere firmly, you and those who follow you, to the worship of Allāh as He has commanded you.'

﴾وَلَا تَتَّبِعْ أَهْوَآءَهُمْ﴿

﴾*and follow not their desires*﴿ means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

﴿وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَـٰبٍ﴾

﴾*but say: "I believe in whatsoever Allāh has sent down of the Book..."*﴿

means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

﴿وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

﴾*and I am commanded to do justice among you.*﴿ means, when judging according to the commands of Allāh.

﴿ٱللَّهُ رَبُّنَا وَرَبُّكُمْ﴾

﴾*Allāh is our Lord and your Lord.*﴿ means, 'He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

﴿لَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ﴾

﴾*For us our deeds and for you your deeds.*﴿ means, 'we have nothing to do with you.' This is like the *Āyah*:

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴾

﴾*And if they demy you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴿ (10:41)

﴿لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ﴾

﴾*There is no dispute between us and you.*﴿ Mujāhid said, "This means, no argument."[1] As-Suddi said, "This was before *Āyah* of the sword was revealed." This fits the context, because this *Āyah* was revealed in Makkah, and *Āyah* of the sword [22:39-40] was revealed after the *Hijrah*.

﴿ٱللَّهُ يَجْمَعُ بَيْنَنَا﴾

[1] Aṭ-Ṭabari 21:518.

والذين يحاجون في الله من بعد ما استجيب له حجتهم
داحضة عند ربهم وعليهم غضب ولهم عذاب شديد
﴿١٦﴾ الله الذي أنزل الكتب بالحق والميزان وما يدريك
لعل الساعة قريب ﴿١٧﴾ يستعجل بها الذين لا يؤمنون
بها والذين ءامنوا مشفقون منها ويعلمون أنها الحق
ألا إن الذين يمارون في الساعة لفي ضلل بعيد ﴿١٨﴾
الله لطيف بعباده يرزق من يشاء وهو القوي العزيز
﴿١٩﴾ من كان يريد حرث الآخرة نزد له في حرثه ومن
كان يريد حرث الدنيا نؤته منها وما له في الآخرة من
نصيب ﴿٢٠﴾ أم لهم شركؤا شرعوا لهم من الدين
ما لم يأذن به الله ولولا كلمة الفصل لقضي بينهم
وإن الظلمين لهم عذاب أليم ﴿٢١﴾ ترى الظلمين
مشفقين مما كسبوا وهو واقع بهم والذين
ءامنوا وعملوا الصلحت في روضات الجنات
لهم ما يشاءون عند ربهم ذلك هو الفضل الكبير ﴿٢٢﴾

﴾*Allāh will assemble us (all),*﴿ means, on the Day of Resurrection. This is like the *Āyah*:

﴾قل يجمع بيننا ربنا ثم يفتح بيننا بالحق وهو الفتاح العليم ﴿٢٦﴾﴿

﴾*Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."*﴿ (34:26).

﴾وإليه المصير﴿

﴾*and to Him is the final return.*﴿ means, the final return on the Day of Reckoning.

﴾والذين يحاجون في الله من بعد ما استجيب له حجتهم داحضة عند ربهم وعليهم غضب ولهم عذاب شديد ﴿١٦﴾ الله الذي أنزل الكتب بالحق والميزان وما يدريك لعل الساعة قريب ﴿١٧﴾ يستعجل بها الذين لا يؤمنون بها والذين ءامنوا مشفقون منها ويعلمون أنها الحق ألا إن الذين يمارون في الساعة لفي ضلل بعيد ﴿١٨﴾﴿

﴾*16. And those who dispute concerning Allāh, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.*﴿

﴾*17. It is Allāh Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand?*﴿

﴾*18. Those who believe not therein seek to hasten it, while those*

who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.﴾

A Warning to Those Who dispute concerning Matters of Religion

Here Allāh warns those who try to hinder those who believe in Allāh, from following His path.

﴿وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ﴾

﴿*And those who dispute concerning Allāh, after it has been accepted,*﴾

means, those who dispute with the believers who have responded to Allāh and His Messenger, and try to stop them from following the path of guidance.

﴿حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ﴾

﴿*no use is their dispute before their Lord*﴾ means, it is futile before Allāh.

﴿وَعَلَيْهِمْ غَضَبٌ﴾

﴿*and on them is wrath,*﴾ means, from Him.

﴿وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿*and for them will be a severe torment.*﴾ means, on the Day of Resurrection. Ibn 'Abbās, may Allāh be pleased with him, and Mujāhid said, "They disputed with the believers after they responded to Allāh and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to *Jāhiliyyah*."[1] Qatādah said, "These were the Jews and Christians who said to them, 'Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allāh than you.'"[2] This was nothing but lies.

Then Allāh says:

﴿ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

[1] Aṭ-Ṭabari 21:518, 519.

[2] Aṭ-Ṭabari 21:519.

﴾*It is Allāh Who has sent down the Book in truth,*﴿ referring to all the Books which were revealed from Him to His Prophets.

﴾وَٱلْمِيزَانَ﴿

﴾*and the Balance.*﴿ means, justice and fairness. This was the view of Mujāhid and Qatādah.[1] This is like the *Āyāt*:

﴾لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴿

﴾*Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice*﴿ (57:25).

﴾وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝٧ أَلَّا تَطْغَوْا فِى ٱلْمِيزَانِ ۝٨ وَأَقِيمُوا ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا ٱلْمِيزَانَ ۝٩﴿

﴾*And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.*﴿(55:7-9)

﴾وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ﴿

﴾*And what can make you know that perhaps the Hour is close at hand?*﴿

This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

﴾يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴿

﴾*Those who believe not therein seek to hasten it,*﴿

means, they say, 'when will this promise be fulfilled, if you are telling the truth?' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

﴾وَٱلَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا﴿

﴾*while those who believe are fearful of it*﴿ means, they are afraid of it happening.

﴾وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ﴿

﴾*and know that it is the very truth.*﴿ means, that it will

[1] Aṭ-Ṭabari 21:520.

undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being *Mutawātir*, in *Ṣaḥīḥ* and *Ḥasan* narrations, in the Books of *Sunan* and *Musnad*.

According to some versions, a man addressed the Messenger of Allāh ﷺ in a loud voice, when he was on one of his journeys, calling out to him, "O Muḥammad!" The Messenger of Allāh ﷺ replied in a similar manner, "Here I am!" The man said, "When will the Hour come?" The Messenger of Allāh ﷺ said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أَعْدَدْتَ لَهَا؟»

«*Woe to you! It will most certainly come. What have you done to prepare for it?*»

He said, "Love for Allāh and His Messenger." He ﷺ said:

«أَنْتَ مَعَ مَنْ أَحْبَبْتَ»

«*You will be with those whom you love.*»[1] According to another *Ḥadīth*:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«"*A man will be with those whom he loves.*»[2]

This is *Mutawātir* beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

﴿أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ﴾

﴿*Verily, those who dispute concerning the Hour*﴾

means, who dispute whether it will happen and think it is unlikely ever to come,

﴿لَفِى ضَلَـٰلٍ بَعِيدٍ﴾

﴿*are certainly in error far away.*﴾ means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allāh says:

[1] *Fatḥ Al-Bārī* 10:573, Muslim 4:2033.

[2] Muslim 4:2034.

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴾And He it is Who originates the creation, then He will repeat it; and this is easier for Him﴿ (30:27).

﴿ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ
ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن
نَّصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَـٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ
ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّـٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّـٰلِمِينَ مُشْفِقِينَ مِمَّا
كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ لَهُم مَّا
يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾﴾

﴾19. Allāh is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.﴿

﴾20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴿

﴾21. Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.﴿

﴾22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.﴿

The Provision of Allāh in this World and the Hereafter

Here Allāh speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allāh says:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَـٰبٍ

﴿مُّبِينٍ ﴿٦﴾﴾

﴾*And no moving creature is there on the earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.*﴿ (11:6)

And there are many similar *Āyāt*.

﴿يَرْزُقُ مَن يَشَآءُ﴾

﴾*He gives provisions to whom He wills.*﴿ means, He gives generously to whomsoever He wills.

﴿وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ﴾

﴾*And He is the All-Strong, the Almighty.*﴿

means, there is nothing that can overpower Him. Then Allāh says:

﴿مَن كَانَ يُرِيدُ حَرْثَ ٱلْءَاخِرَةِ﴾

﴾*Whosoever desires the reward of the Hereafter,*﴿ means, whoever does things for the sake of the Hereafter,

﴿نَزِدْ لَهُۥ فِى حَرْثِهِۦ﴾

﴾*We give him increase in his reward,*﴿ meaning, 'We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allāh wills.

﴿وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ﴾

﴾*and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.*﴿

means, whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter at all, Allāh will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this *Āyah* is reinforced by the passage in *Subhān* (i.e., *Sūrat Al-Isrā'*) in which Allāh says:

﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم

مَشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ انظُرْ
كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ ﴾

❴*Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer – then such are the ones whose striving shall be appreciated. On each – these as well as those – We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.*❵ (17:18-21)

It was reported that Ubayy bin Ka'b, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَشِّرْ هٰذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرِّفْعَةِ وَالنَّصْرِ وَالتَّمْكِينِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

«*Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.*»"[1]

Making Legislation for the Creatures is *Shirk*

Allāh says:

﴿أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ﴾

❴*Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained?*❵

means, they do not follow what Allāh has ordained for you of upright religion; on the contrary, they follow what their devils (*Shayāṭīn*), of men and *Jinn*, have prescribed for them. They instituted taboos, such as the *Baḥīrah*, *Sā'ibah*, *Wasīlah* or *Hām*.[2]

[1] Aḥmad 5:134.

[2] For an explanation of these, see volume three, the *Tafsīr* of *Sūrat Al-Mā'idah* 5:103.

They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during *Jāhiliyyah*, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ يَجُرُّ قُصْبَهُ فِي النَّارِ»

«*I saw 'Amr bin Luhayy bin Qama'ah dragging his intestines in Hell*»[1] – because he had been the first one to introduce the idea of the *Sā'ibah*. This man was one of the kings of the Khuzā'ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allāh be upon him. Allāh said:

﴿وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِيَ بَيْنَهُمْ﴾

﴾*And had it not been for a decisive Word, the matter would have been judged between them.*﴿

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

﴿وَإِنَّ ٱلظَّـٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*And verily, for the wrongdoers there is a painful torment.*﴿

i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

﴿تَرَى ٱلظَّـٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟﴾

﴾*You will see the wrongdoers fearful of that which they have earned,*﴿

means, in the arena of Resurrection.

﴿وَهُوَ وَاقِعٌۢ بِهِمْ﴾

﴾*and it will surely befall them.*﴿ means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day

[1] *Fatḥ Al-Bāri* 6:633.

الجزء الخامس والعشرون ٤٨٦ سورة الشورى

ذَٰلِكَ ٱلَّذِي يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۗ قُل لَّآ
أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ وَمَن يَقۡتَرِفۡ حَسَنَةٗ نَّزِدۡ
لَهُۥ فِيهَا حُسۡنًاۚ إِنَّ ٱللَّهَ غَفُورٞ شَكُورٌ ﴿٢٣﴾ أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ
كَذِبٗاۖ فَإِن يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ وَيَمۡحُ ٱللَّهُ ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ
بِكَلِمَٰتِهِۦٓۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾ وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ
عَنۡ عِبَادِهِۦ وَيَعۡفُواْ عَنِ ٱلسَّيِّـَٔاتِ وَيَعۡلَمُ مَا تَفۡعَلُونَ ﴿٢٥﴾
وَيَسۡتَجِيبُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضۡلِهِۦۚ
وَٱلۡكَٰفِرُونَ لَهُمۡ عَذَابٞ شَدِيدٞ ﴿٢٦﴾ ۞ وَلَوۡ بَسَطَ ٱللَّهُ ٱلرِّزۡقَ
لِعِبَادِهِۦ لَبَغَوۡاْ فِي ٱلۡأَرۡضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٖ مَّا يَشَآءُۚ إِنَّهُۥ بِعِبَادِهِۦ
خَبِيرُۢ بَصِيرٞ ﴿٢٧﴾ وَهُوَ ٱلَّذِي يُنَزِّلُ ٱلۡغَيۡثَ مِنۢ بَعۡدِ مَا قَنَطُواْ
وَيَنشُرُ رَحۡمَتَهُۥۚ وَهُوَ ٱلۡوَلِيُّ ٱلۡحَمِيدُ ﴿٢٨﴾ وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٖۚ وَهُوَ عَلَىٰ جَمۡعِهِمۡ
إِذَا يَشَآءُ قَدِيرٞ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا
كَسَبَتۡ أَيۡدِيكُمۡ وَيَعۡفُواْ عَن كَثِيرٖ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعۡجِزِينَ
فِي ٱلۡأَرۡضِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ﴿٣١﴾

of Resurrection; they will be in a state of utter fear and terror.

﴿وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ﴾

﴿*But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.*﴾

What comparison can there be between the former and the latter? How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allāh says:

﴿ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ﴾

﴿*That is the supreme grace.*﴾ means, the ultimate victory and complete blessing.

﴿ذَٰلِكَ ٱلَّذِي يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۗ قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ وَمَن يَقۡتَرِفۡ حَسَنَةٗ نَّزِدۡ لَهُۥ فِيهَا حُسۡنًاۚ إِنَّ ٱللَّهَ غَفُورٞ شَكُورٌ ﴿٢٣﴾ أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗاۖ فَإِن يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ وَيَمۡحُ ٱللَّهُ ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾﴾

﴾23. That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴿

﴾24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart. And Allāh wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.﴿

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allāh then says to His servants who believe and do righteous deeds:

﴾ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ﴿

﴾That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds.﴿

meaning, this will undoubtedly come to them, because it is glad tidings from Allāh to them.

﴾قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴿

﴾Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴿

means, ''say, O Muḥammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, was asked about the *Āyah*:

﴾إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴿

﴾except to be kind to me for my kinship with you.﴿

Sa'īd bin Jubayr said, "To be kind to the family of Muḥammad." Ibn 'Abbās said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom

the Prophet ﷺ did not have some ties of kinship." Ibn 'Abbās said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhārī.[1] It was also recorded by Imām Aḥmad with a different chain of narration.[2]

﴿وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا﴾

﴾*And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof*﴿

means, 'whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the *Āyah*:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ۝٤٠﴾

﴾*Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.*﴿ (4:40)

﴿إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴾

﴾*Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.*﴿

means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet ﷺ fabricated the Qur'ān – and the Response to that

Allāh's saying;

﴿أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَإِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ﴾

﴾*Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart.*﴿

means, 'if you had invented any lies against Him, as these ignorant people claim,'

﴿يَخْتِمْ عَلَىٰ قَلْبِكَ﴾

﴾*He could have sealed up your heart.*﴿

means, 'and thus caused you to forget what had already come

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[1] *Fatḥ Al-Bārī* 8:326.

[2] Aḥmad 1:229.

to you of the Qur'ān.' This is like the *Āyah*:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ
أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾﴾

﴿*And if he had forged a false saying concerning Us (Allāh), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.*﴾ (69:44-47)

which means, 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allāh said:

﴿وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ﴾

﴿*and establishes the truth by His Word.*﴾ means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

﴿إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴿*Verily, He knows well what are in the breasts.*﴾

means, all that is hidden in the hearts of men.

﴿وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ
لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾ وَهُوَ ٱلَّذِى يُنَزِّلُ
ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾﴾

﴿*25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.*﴾

﴿*26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.*﴾

﴿*27. And if Allāh were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.*﴾

﴿*28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Walī, Worthy of all praise.*﴾

Allāh accepts Repentance and responds to Supplications

Here Allāh reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا﴾

﴾And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴿ (4:110)

It was reported in *Ṣaḥīḥ Muslim* that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«للهُ تَعَالَىٰ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ - حِينَ يَتُوبُ إِلَيْهِ - مِنْ أَحَدِكُمْ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا فَأَتَىٰ شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

«Allāh is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allāh, You are my slave and I am Your Lord!" – i.e,. he makes a mistake because of his great joy.»"[1]

A similar report was also narrated in the *Ṣaḥīḥ* from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.[2]

﴿وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴾And He it is Who accepts repentance from His servants,﴿

[1] Muslim 4:2104.

[2] Muslim 4:2103.

It was reported that Az-Zuhri said, concerning this *Āyah*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَقْتُلَهُ فِيهِ الْعَطَشُ»

«*Allāh rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.*»"[1]

Hammām bin Al-Ḥārith said, "Ibn Mas'ūd was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

﴿وَهُوَ الَّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴾*And He it is Who accepts repentance from His servants*﴿."[2]

﴿وَيَعْفُوا عَنِ السَّيِّئَاتِ﴾

﴾*and forgives sins,*﴿ means, He will accept repentance in the future, and He forgives past sins.

﴿وَيَعْلَمُ مَا تَفْعَلُونَ﴾

﴾*and He knows what you do.*﴿ means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

﴿وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴾*And He answers those who believe and do righteous good deeds,*﴿

As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarīr: "It means that He answers their supplication for themselves, their companions and their brothers."[3]

﴿وَيَزِيدُهُم مِّن فَضْلِهِۦ﴾

[1] 'Abdur-Razzāq 3:191. This narration is supported by the previous.

[2] Aṭ-Ṭabari 21:533.

[3] Aṭ-Ṭabari 21:534.

﴿and gives them increase of His bounty.﴾

means, He answers their supplications and gives them more besides. Qatādah said, narrating from Ibrāhīm An-Nakha'ī Al-Lakhmi about the *Āyah*:

﴿وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿And He answers those who believe and do righteous good deeds,﴾

– (this means) they intercede for their brothers;

﴿وَيَزِيدُهُم مِّن فَضْلِهِۦ﴾

﴿and gives them increase of His bounty.﴾

– (this means) they intercede for their brothers' brothers.[1]

﴿وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿And as for the disbelievers, theirs will be a severe torment.﴾

– having mentioned the believers and the great reward that is theirs, Allāh then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

﴿وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ﴾

﴿And if Allāh were to extend the provision for His servants, they would surely rebel in the earth,﴾

means, 'if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

﴿وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ﴾

﴿but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor

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[1] Aṭ-Ṭabari 21:534.

those who deserve to be poor.

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾

﴾And He it is Who sends down the rain after they have despaired,﴿

means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the *Āyah*:

﴿وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾﴾

﴾And verily, before that (rain) – just before it was sent down upon them – they were in despair!﴿ (30:49)

﴿وَيَنشُرُ رَحْمَتَهُۥ﴾

﴾and spreads His mercy.﴿ means, He bestows it upon all the people who live in that region. Qatādah said, "We were told that a man said to 'Umar bin Al-Khattāb, may Allāh be pleased with him, 'O Commander of the faithful, no rain has come and the people are in despair.' 'Umar, may Allāh be pleased with him, said, 'Rain will be sent upon you,' and he recited:

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾﴾

﴾And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise﴿."[1]

Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

﴿وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾﴾

﴾29. And among His Āyāt is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He

[1] Aṭ-Ṭabari 21:537.

wills.﴾

﴿*30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.*﴾

﴿*31. And you cannot escape from Allāh in the earth, and besides Allāh you have neither any protector nor any helper.*﴾

Among the Signs of Allāh is the Creation of the Heavens and the Earth

﴿وَمِنْ ءَايَـٰتِهِۦ﴾

﴿*And among His Āyāt*﴾ the signs which point to His great might and power,

﴿خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا﴾

﴿*is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.*﴾

means, whatever He has created in them, i.e., in the heavens and the earth.

﴿مِن دَآبَّةٍ﴾

﴿*and whatever moving creatures*﴾ this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

﴿وَهُوَ﴾

﴿*And He*﴾ means, yet despite all that,

﴿عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ﴾

﴿*is Able to assemble them whenever He wills.*﴾

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

﴿وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ﴾

﴾And whatever of misfortune befalls you, it is because of what your hands have earned.﴿

means, 'whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

﴾وَيَعْفُوا عَن كَثِيرٍ﴿

﴾And He pardons much.﴿ means, of sins; 'He does not punish you for them, rather He forgives you.'

﴾وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴿

﴾And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth﴿ (35:45).

According to a *Ṣaḥīḥ Ḥadīth*:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا»

«By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allāh will forgive him for some of his sins thereby - even a thorn which pricks him.»[1]

Imām Aḥmad recorded that Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ إِلَّا كَفَّرَ اللهُ تَعَالَىٰ عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ»

«No physical harm befalls a believer, but Allāh will expiate for some of his sins because of it.»"[2]

Imām Aḥmad also recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يُكَفِّرُهَا، ابْتَلَاهُ اللهُ تَعَالَىٰ بِالْحَزَنِ لِيُكَفِّرَهَا»

«If a person commits many sins and has nothing that will expiate for them, Allāh will test him with some grief that will

[1] Aḥmad 2:303.

[2] Aḥmad 4:98. Similar was recorded by Muslim no. 6567.

expiate for them.»"[1]

﴿وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾﴾

﴾32. And among His signs are the ships in the sea like mountains.﴿

﴾33. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for everyone patient and grateful.﴿

﴾34. Or He may destroy them because of that which their (people) have earned. And He pardons much.﴿

﴾35. And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴿

سورة الشورى ٤٨٧ الجزء الخامس والعشرون

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ
فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾ فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٣٦﴾ وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا
غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ
ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ ٱنتَصَرَ
بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ
يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ
﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾

Ships are also among the Signs of Allāh

Allāh tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujāhid, Al-Ḥasan, As-Suddi and Aḍ-Ḍaḥḥāk. In other words, these ships on the sea

[1] Aḥmad 6:157. The chain of narrators is deficient but it may be considered to have support from the previous narration.

are like mountains on land.[1]

﴿إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ﴾

﴾*If He wills, He causes the wind to cease,*﴿ means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّكُلِّ صَبَّارٍ﴾

﴾*Verily, in this are signs for everyone patient*﴿

means, who is patient in the face of adversity

﴿شَكُورٍ﴾

﴾*and grateful.*﴿ means, in the fact that Allāh has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

﴿أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟﴾

﴾*Or He may destroy them because of that which their (people) have earned.*﴿

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

﴿وَيَعْفُ عَن كَثِيرٍ﴾

﴾*And He pardons much.*﴿ means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the *Āyah*

﴿أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟﴾

﴾*Or He may destroy them because of that which their (people) have earned.*﴿

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they

[1] Aṭ-Ṭabari 21:541.

would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allāh willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

﴿وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُم مِّن مَّحِيصٍ (٣٥)﴾

﴿And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

﴿فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ (٣٦) وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (٣٧) وَالَّذِينَ
اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣٨) وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ
هُمْ يَنتَصِرُونَ (٣٩)﴾

﴿36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord.﴾

﴿37. And those who shun the greater sins, and Al-Fawāḥish, and when they are angry, they forgive.﴾

﴿38. And those who answer the Call of their Lord, and perform the Ṣalāh, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.﴾

﴿39. And those who, when an oppressive wrong is done to them, take revenge.﴾

The Attributes of Those Who deserve that which is with Allāh

Here Allāh points out the insignificance of this worldly life and its transient adornments and luxuries.

﴿فَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾So whatever you have been given is but (a passing) enjoyment for this worldly life.﴿

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ﴾

﴾but that which is with Allāh is better and more lasting﴿

means, the reward of Allāh is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allāh says:

﴿لِلَّذِينَ ءَامَنُوا۟﴾

﴾for those who believe﴿ means, for those who are patient in forgoing the pleasures of this world,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴾and put their trust in their Lord.﴿ means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.
Then Allāh says:

﴿وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ﴾

﴾And those who shun the greater sins, and Al-Fawāḥish,﴿

We have already discussed sin and *Al-Fawāḥish* in *Sūrat Al-A'rāf*.[1]

﴿وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ﴾

﴾and when they are angry, they forgive.﴿ means, their nature dictates that they should forgive people and be tolerant.

[1] See *Sūrat Al-A'rāf* 7:33.

Vengeance is not in their nature. It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ never took revenge for his own sake, only when the sacred Laws of Allāh were violated.[1]

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ﴾

﴾*And those who answer the Call of their Lord,*﴿

means, they follow His Messenger ﷺ and obey His commands and avoid that which He has prohibited.

﴿وَأَقَامُوا الصَّلَاةَ﴾

﴾*and perform Aṣ-Ṣalāh*﴿ – which is the greatest act of worship of Allāh, may He be glorified.

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾

﴾*and who (conduct) their affairs by mutual consultation,*﴿

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the *Āyah*:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

﴾*and consult them in the affairs*﴿ (3:159). The Prophet ﷺ used to consult with them concerning wars and other matters, so that they would feel confidant. When 'Umar bin Al-Khattāb, may Allāh be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalīfah to six people who were to be consulted. They were 'Uthmān, 'Ali, Ṭalḥah, Az-Zubayr, Sa'īd and 'Abdur-Raḥmān bin 'Awf, may Allāh be pleased with them all. Then all of the Companions, may Allāh be pleased with them, agreed to appoint 'Uthmān as their leader.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴾*and who spend of what We have bestowed on them.*﴿

this means kindly treating the creation of Allāh, starting with those who are closest, then the next closest, and so on.

﴿وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾﴾

[1] *Fatḥ Al-Bāri* 10:541.

﴾*And those who, when an oppressive wrong is done to them, take revenge.*﴿

means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yūsuf, peace be upon him, said to his brothers:

﴿لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ﴾

﴾*No reproach on you this day; may Allāh forgive you*﴿ (12:92).

even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allāh ﷺ forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tan'īm. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al-Hārith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet ﷺ woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allāh ﷺ picked up the sword and called his Companions He told them what had happened, and he forgave the man. There are many similar *Ḥadīths* and reports. And Allāh knows best.

﴿وَجَزَٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ
انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ
الْأُمُورِ ﴿٤٣﴾﴾

﴾*40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the wrongdoers.*﴿

﴾*41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.*﴿

﴾*42. The way is only against those who oppress men and rebel in the earth without justification; for such there will be a*

painful torment.﴿

﴾43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.﴿

Forgiving or exacting Revenge on Wrongdoers

﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

﴾The recompense for an evil is an evil like thereof﴿. This is like the *Āyāt*:

﴿فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ﴾

﴾Then whoever transgresses the prohibition against you, you transgress likewise against him﴿ (2:194), and

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ﴾

﴾And if you punish, then punish them with the like of that with which you were afflicted﴿ (16:126).

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (*Al-Qiṣāṣ*), but the better way, which means forgiving, is recommended, as Allāh says:

﴿وَٱلْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ﴾

﴾and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation﴿ (5:45).

Allāh says here:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴾but whoever forgives and makes reconciliation, his reward is with Allāh.﴿

means, that will not be wasted with Allāh. As it says in a *Ṣaḥīḥ Ḥadīth*:

«وَمَا زَادَ اللهُ تَعَالَى عَبْدًا بِعَفْوٍ إِلَّا عِزًّا»

«*Allāh does not increase the person who forgives except in honor.*»"[1]

[1] Muslim 4:2001.

﴿إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴾*Verily, He likes not the wrongdoers.*﴿ means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ﴾

﴾*And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.*﴿

means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّمَا السَّبِيلُ﴾

﴾*The way*﴿ means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴾*is only against those who oppress men and rebel in the earth without justification;*﴿

means, those who initiate wrongful actions against others, as it says in the *Ṣaḥīḥ Ḥadīth*:

«الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِئِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ»

«*When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.*»[1]

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*for such there will be a painful torment.*﴿ means, intense and agonizing. It was reported that Muḥammad bin Wāsi' said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwān bin Al-Muhallab, who was the governor of Baṣrah. He said, 'What do you need, O Abu 'Abdullāh?' I said, 'If you can do it, I need you to be like the brother of Banu 'Adiy.' He said, 'Who is the brother of Banu 'Adiy?' He said, 'Al-'Alā' bin Ziyād; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back [i.e., you do not owe anything to anyone], your

[1] Muslim 4:2000 .

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ
مِن طَرْفٍ خَفِىٍّ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ
خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ أَلَآ إِنَّ ٱلظَّٰلِمِينَ
فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم
مِّن دُونِ ٱللَّهِ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾ ٱسْتَجِيبُوا۟
لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ مَا لَكُم
مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟
فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ وَإِنَّآ إِذَآ
أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾ لِّلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَخْلُقُ مَا يَشَآءُ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا
وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا
وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ ۞ وَمَا كَانَ
لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you –

﴿إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.﴾'

Marwān said, 'He spoke the truth, by Allāh, and gave sincere advice.' Then he said, 'What do you need, O Abu 'Abdullāh?' I said, 'I need you to let me join my family.' He said, 'Yes [I will do that].'"[1] This was recorded by Ibn Abi Ḥātim.

When Allāh condemned wrongdoing and the people who do it, and prescribed *Al-Qiṣāṣ*, He encouraged forgiveness:

﴿وَلَمَن صَبَرَ وَغَفَرَ﴾

﴿And verily, whosoever shows patience and forgives,﴾

meaning, whoever bears the insult with patience and conceals the evil action,

﴿إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾

﴿that would truly be from the things recommended by Allāh.﴾

[1] Ibn Abi Shaybah 7:245.

Sa'īd bin Jubayr said, "This means, one of the things enjoined by Allāh," i.e., good actions for which there will be a great reward and much praise.

﴿ومن يضلل الله فما له من ولي من بعده وترى الظالمين لما رأوا العذاب يقولون هل إلى
مرد من سبيل ﴿٤٤﴾ وتراهم يعرضون عليها خاشعين من الذل ينظرون من طرف خفي
وقال الذين آمنوا إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيامة ألا إن
الظالمين في عذاب مقيم ﴿٤٥﴾ وما كان لهم من أولياء ينصرونهم من دون الله ومن يضلل
الله فما له من سبيل ﴿٤٦﴾﴾

﴾44. And whomsoever Allāh sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"﴿

﴾45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.﴿

﴾46. And they will have no protectors to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.﴿

The State of the Wrongdoers on the Day of Resurrection

Allāh tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

﴿ومن يضلل فلن تجد له وليا مرشدا﴾

﴾but he whom He sends astray, for him you will find no protecting to lead him.﴿ (18:17).

Then Allāh tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allāh:

﴿لما رأوا العذاب﴾

﴾when they behold the torment,﴿ i.e., on the Day of Resurrection, they will wish that they could go back to this world.

﴿يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ﴾

﴾*they will say: "Is there any way of return?"*﴿

This is like the *Āyah*:

﴿وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ۝ بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ۝﴾

﴾*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.*﴿ (6:27-28)

﴿وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا﴾

﴾*And you will see them brought forward to it*﴿ means, to the Fire.

﴿خَاشِعِينَ مِنَ الذُّلِّ﴾

﴾*made humble by disgrace,*﴿ means, in a befitting manner, because of their previous disobedience towards Allāh.

﴿يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ﴾

﴾*(and) looking with stealthy glance.*﴿ Mujāhid said, "In a humiliated manner."[1] That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that – may Allāh save us from that.

﴿وَقَالَ الَّذِينَ آمَنُوا﴾

﴾*And those who believe will say*﴿ means, on the Day of Resurrection they will say:

﴿إِنَّ الْخَاسِرِينَ﴾

﴾*Verily, the losers...*﴿ means, the greatest losers.

﴿الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ﴾

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[1] Aṭ-Ṭabari 21:553.

﴾are they who lose themselves and their families on the Day of Resurrection.﴿

means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

﴾أَلَآ إِنَّ ٱلظَّـٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ﴿

﴾Verily, the wrongdoers will be in a lasting torment.﴿ means, everlasting and eternal, with no way out and no escape.

﴾وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ﴿

﴾And they will have no protectors to help them other than Allāh.﴿

means, no one to save them from the punishment and torment which they are suffering.

﴾وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ﴿

﴾And he whom Allāh sends astray, for him there is no way.﴿

means, no salvation.

﴾ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَـٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَـٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَـٰنَ كَفُورٌ ﴿٤٨﴾﴿

﴾47. Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.﴿

﴾48. But if they turn away, We have not sent you as a Ḥafīẓ over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!﴿

Encouragement to obey Allāh before the Day of Resurrection

When Allāh tells us about the horrors and terrifying events of

the Day of Resurrection, He warns us about it and commands us to prepare for it:

﴿ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ﴾

﴾*Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted.*﴿

means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

﴿مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ﴾

﴾*You will have no refuge on that Day nor there will be for you any denying.*﴿

means, you will have no stronghold in which to take refuge, no place in which to hide from Allāh, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

﴿يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ۝١٠ كَلَّا لَا وَزَرَ ۝١١ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ۝١٢﴾

﴾*On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.*﴿ (75:10-12)

﴿فَإِنْ أَعْرَضُوا۟﴾

﴾*But if they turn away,*﴿ refers to the idolators,

﴿فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا﴾

﴾*We have not sent you as a Ḥafīẓ over them.*﴿

means, 'you have no power over them.' And Allāh says elsewhere:

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴾*Not upon you is their guidance, but Allāh guides whom He wills*﴿ (2:272).

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴾*your duty is only to convey (the Message) and on Us is the reckoning*﴿ (13:40).

And Allāh says here:

﴿إِنْ عَلَيْكَ إِلَّا الْبَلَٰغُ﴾

﴾*Your duty is to convey.*﴿ meaning, 'all that We require you to do is to convey the Message of Allāh to them.'

﴿وَإِنَّا إِذَا أَذَقْنَا الْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا﴾

﴾*And verily, when We cause man to taste of mercy from Us, he rejoices there at;*﴿

means, when a time of ease and comfort comes to him, he is happy about it.

﴿وَإِن تُصِبْهُمْ﴾

﴾*but when befalls them*﴿ means mankind.

﴿سَيِّئَةٌ﴾

﴾*some evil*﴿ means, drought, punishment, tribulation or difficulty,

﴿فَإِنَّ الْإِنسَٰنَ كَفُورٌ﴾

﴾*then verily, man (becomes) ingrate!*﴿ means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allāh ﷺ said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

«*O women, give in charity, for I have seen that you form the majority of the people of Hell.*»

A woman asked, "Why is that, O Messenger of Allāh?" He said:

«لِأَنَّكُنَّ تُكْثِرْنَ الشِّكَايَةَ وَتَكْفُرْنَ الْعَشِيرَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ تَرَكْتَ يَوْمًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ»

«*Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!'*»[1]

[1] Muslim 1:86.

This is the case with most women, except for those whom Allāh guides and who are among the people who believe and do righteous deeds. As the Prophet ﷺ said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.»[1]

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

﴾49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.﴿

﴾50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).﴿

Allāh tells us that He is the Creator, Sovereign and Controller of the heavens and the earth. Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

﴿يَهَبُ لِمَن يَشَاءُ إِنَاثًا﴾

﴾He bestows female upon whom He wills.﴿ means, He gives them daughters only. Al-Baghawi said, "And among them (those who were given daughters only) was Lūt, peace be upon him."[2]

﴿وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ﴾

﴾and bestows male upon whom He wills.﴿ means, He gives them sons only. Al-Baghawi said, "Like Ibrāhīm Al-Khalīl, peace be

[1] Muslim 4:2295.

[2] Al-Baghawi 4:132.

upon him, who did not have any daughters."[1]

﴿أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا﴾

﴿*Or He bestows both males and females,*﴾ means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muhammad ﷺ."[2]

﴿وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا﴾

﴿*and He renders barren whom He wills.*﴾ means, so that he has no children at all. Al-Baghawi said, "Like Yaḥyā and 'Īsā, peace be upon them."[3] So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

﴿إِنَّهُ عَلِيمٌ﴾

﴿*Verily, He is the All-Knower*﴾ means, He knows who deserves to be in which of these categories.

﴿قَدِيرٌ﴾

﴿*and is Able (to do all things).*﴾ means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the *Āyah* where Allāh says of 'Īsa, peace be upon him:

﴿وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ﴾

﴿*And (We wish) to appoint him as a sign to mankind*﴾ (19:21):

i.e., proof for them of His power, for He created people in four different ways. Ādam, peace be upon him, was created from clay, from neither a male nor a female. Ḥawwā', peace be upon her, was created from a male without a female. All other people, besides 'Īsā, peace be upon him, were created from male and female, and this sign of Allāh was completed with the creation of 'Īsā bin Maryam, may peace be upon them both, who was created from a female without a male. Allāh says:

﴿وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ﴾

[1] Al-Baghawi 4:132.
[2] Al-Baghawi 4:132.
[3] Al-Baghawi 4:132.

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ
وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ
وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

سُورَةُ الزُّخْرُفِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا
لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾ وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا
لَعَلِىٌّ حَكِيمٌ ﴿٤﴾ أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا
أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾ وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ فِى
ٱلْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِم مِّن نَّبِىٍّ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
﴿٧﴾ فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ
﴿٨﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٩﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ
مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

﴾*And (We wish) to appoint him as a sign to mankind*﴿ (19:21). This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

﴾وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾﴿

﴾*51. It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.*﴿

﴾*52. And thus We have sent to you Rūḥ of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.*﴿

﴾*53. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allāh.*﴿

How the Revelation comes down

This refers to how Allāh sends revelation. Sometimes He casts something into the heart of the Prophet ﷺ, and he has no doubt that it is from Allāh, as it was reported in *Ṣaḥīḥ Ibn Ḥibbān* that the Messenger of Allāh ﷺ said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ»

«*Ar-Rūḥ Al-Qudus [i.e., Jibrīl] breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwā of Allāh and keep seeking in a good (and lawful) way.*»[1]

﴿أَوْ مِن وَرَآيِ حِجَابٍ﴾

﴾*or from behind a veil*﴿ – as He spoke to Mūsa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the *Ṣaḥīḥ*, it recorded that the Messenger of Allāh ﷺ said to Jābir bin 'Abdullāh, may Allāh be pleased with him:

«مَا كَلَّمَ اللهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»

«*Allāh never speaks to anyone except from behind a veil, but He spoke to your father directly.*»[2]

This is how it was stated in the *Ḥadīth*. He [Jābir's father] was killed on the day of Uḥud, but this refers to the realm of *Al-Barzakh*, whereas the *Āyah* speaks of this earthly realm.

﴿أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ﴾

﴾*or (that) He sends a Messenger to reveal what He wills by His leave.*﴿

as Jibrīl, peace be upon him, and other angels came down to the Prophets, peace be upon them.

﴿إِنَّهُۥ عَلِىٌّ حَكِيمٌ﴾

﴾*Verily, He is Most High, Most Wise.*﴿ He is Most High, All-Knowing, Most Wise.

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[1] *Musnad Ash-Shihāb* 2:185.

[2] *Tuḥfat Al-Aḥwadhi* 8:360.

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

﴾*And thus We have sent to you Rūḥ of Our command.*﴿
means, the Qur'ān.

﴿مَا كُنتَ تَدْرِى مَا ٱلْكِتَـٰبُ وَلَا ٱلْإِيمَـٰنُ﴾

﴾*You knew not what is the Book, nor what is Faith.*﴿
means, 'in the details which were given to you in the Qur'ān.'

﴿وَلَـٰكِن جَعَلْنَـٰهُ﴾

﴾*But We have made it*﴿ means, the Qur'ān,

﴿نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا﴾

﴾*a light wherewith We guide whosoever of Our servants We will.*﴿
This is like the *Āyah*:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

﴾*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."*﴿ (41:44).

﴿وَإِنَّكَ﴾

﴾*And verily, you*﴿ means, 'O Muḥammad,'

﴿لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴾*are indeed guiding to a straight path.*﴿ means, the correct behavior. Then Allāh explains this further by saying:

﴿صِرَٰطِ ٱللَّهِ﴾

﴾*The path of Allāh*﴿ meaning, His Laws which He enjoins.

﴿ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾*to Whom belongs all that is in the heavens and all that is on the earth.*﴿

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

﴿أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ﴾

﴾*Verily, all matters at the end go to Allāh.*﴿ means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

[This is the end of the *Tafsīr* of *Sūrat Ash-Shūrā*]

The *Tafsīr* of *Sūrat Az-Zukhruf* (Chapter - 43)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾ وَإِنَّهُۥ فِىٓ أُمِّ
ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ﴿٤﴾ أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا
مُّسْرِفِينَ ﴿٥﴾ وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ فِى ٱلْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِم مِّن نَّبِىٍّ إِلَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٧﴾ فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ ﴿٨﴾﴾

﴾1. Ḥā Mīm.﴿

﴾2. By the manifest Book.﴿

﴾3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand.﴿

﴾4. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.﴿

﴾5. Shall We then take away the Reminder from you, because you are a people excessive.﴿

﴾6. And how many a Prophet have We sent amongst the men of old.﴿

﴾7. And never came there a Prophet to them but they used to mock at him.﴿

﴾8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.﴿

﴿حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾﴾

﴾Ḥa-Mīm. By the manifest Book.﴿ means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people. Allāh says:

﴿إِنَّا جَعَلْنَٰهُ﴾

﴾*Verily, We have made it*﴿ meaning, revealed it,

﴿قُرْءَٰنًا عَرَبِيًّا﴾

﴾*a Qur'ān in Arabic*﴿ meaning, in the language of the Arabs, eloquent and clear;

﴿لَّعَلَّكُمْ تَعْقِلُونَ﴾

﴾*that you may be able to understand.*﴿ means, that you may understand it and ponder its meanings. This is like the *Āyah*:

﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝﴾

﴾*In the plain Arabic language.*﴿ (26:195)

﴿وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ۝﴾

﴾*And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.*﴿

This explains the high status of the Qur'ān among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

﴿وَإِنَّهُۥ﴾

﴾*And verily, it*﴿ means, the Qur'ān,

﴿فِىٓ أُمِّ ٱلْكِتَٰبِ﴾

﴾*is in the Mother of the Book*﴿ meaning, *Al-Lawḥ Al-Maḥfūẓ* (the Preserved Tablet). This was the view of Ibn 'Abbās and Mujāhid.[1]

﴿لَدَيْنَا﴾

﴾*with Us,*﴿ means, in Our presence. This was the view of Qatādah and others.[2]

﴿لَعَلِىٌّ﴾

﴾*indeed exalted*﴿ means, occupying a position of honor and virtue. This was the view of Qatādah.[3]

[1] Ar-Rāzi, 27:167.
[2] Al-Baghawi 4:133.
[3] Aṭ-Ṭabari 21:567.

﴿حَكِيمٌ﴾

﴾*full of wisdom.*﴿ means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allāh says elsewhere:

﴿إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَـٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٨٠﴾﴾

﴾*That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists.*﴿ (56:77-80)

﴿كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾﴾

﴾*Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.*﴿ (80:11-16)

﴿أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾﴾

﴾*Shall We then take away the Reminder (this Qur'ān) from you, because you are a people excessive.*﴿

means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded?' This was the view of Ibn 'Abbās, may Allāh be pleased with him, Abu Ṣāliḥ, Mujāhid and As-Suddi, and was the view favored by Ibn Jarīr.[1]

﴿أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا﴾

﴾*Shall We then take away the Reminder (this Qur'ān) from you,*﴿

Qatādah said, "By Allāh, if this Qur'ān had been taken away when the first generations of this *Ummah* rejected it, they would have been doomed, but Allāh by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed."[2] What Qatādah said is very good, and his point

[1] Aṭ-Ṭabari 21:567, 568.

[2] Aṭ-Ṭabari 21:568.

is that Allāh, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'ān, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

Consolation to the Prophet ﷺ for the Disbelief of Quraysh

Then Allāh consoles His Prophet ﷺ for the disbelief of his people, and commands him to bear it with patience.

﴿وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ۝٦﴾

﴾*And how many a Prophet have We sent amongst the men of old.*﴿

meaning, among the sects (communities) of old.

﴿وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝٧﴾

﴾*And never came there a Prophet to them but they used to mock at him.*﴿

means, they disbelieved him and mock at him.

﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا﴾

﴾*Then We destroyed men stronger than these*﴿ means, 'We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muḥammad.' This is like the *Āyah*:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً﴾

﴾*Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength*﴿ (40:82).

And there are many similar *Āyāt*.

﴿وَمَضَىٰ مَثَلُ الْأَوَّلِينَ﴾

﴾*and the example of the ancients has passed away.*﴿

Mujāhid said, "The way of their life."[1] Qatādah said, "Their

[1] Aṭ-Ṭabari 21:571.

والذي نزل من السماء ماء بقدر فأنشرنا به بلدة ميتا
كذلك تخرجون ﴿١١﴾ والذي خلق الأزواج كلها وجعل
لكم من الفلك والأنعام ما تركبون ﴿١٢﴾ لتستووا على ظهوره
ثم تذكروا نعمة ربكم إذا استويتم عليه وتقولوا سبحان
الذي سخر لنا هذا وما كنا له مقرنين ﴿١٣﴾ وإنا إلى ربنا
لمنقلبون ﴿١٤﴾ وجعلوا له من عباده جزءا إن الإنسان
لكفور مبين ﴿١٥﴾ أم اتخذ مما يخلق بنات وأصفاكم
بالبنين ﴿١٦﴾ وإذا بشر أحدهم بما ضرب للرحمن مثلا
ظل وجهه مسودا وهو كظيم ﴿١٧﴾ أومن ينشأ في
الحلية وهو في الخصام غير مبين ﴿١٨﴾ وجعلوا الملائكة
الذين هم عباد الرحمن إناثا أشهدوا خلقهم ستكتب
شهادتهم ويسألون ﴿١٩﴾ وقالوا لو شاء الرحمن ما عبدناهم
ما لهم بذلك من علم إن هم إلا يخرصون ﴿٢٠﴾ أم آتيناهم
كتابا من قبله فهم به مستمسكون ﴿٢١﴾ بل قالوا
إنا وجدنا آباءنا على أمة وإنا على آثارهم مهتدون ﴿٢٢﴾

punishment."[1] Others said, "Their lesson," i.e., 'We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them,' as in the *Āyah* at the end of this *Sūrah*:

﴿فجعلناهم سلفا ومثلا للآخرين ﴿٥٦﴾﴾

﴾*And We made them a precedent, and an example to later generations.*﴿ (43:56);

﴿سنة الله التي قد خلت في عباده﴾

﴾*this has been the way of Allāh in dealing with His servants*﴿ (40:85).

﴿ولن تجد لسنة الله تبديلا ﴿٦٢﴾﴾

﴾*and you will not find any change in the way of Allāh.*﴿ (33:62)

﴿ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم ﴿٩﴾ الذي جعل لكم الأرض مهدا وجعل لكم فيها سبلا لعلكم تهتدون ﴿١٠﴾ والذي نزل من السماء ماء بقدر فأنشرنا به بلدة ميتا كذلك تخرجون ﴿١١﴾ والذي خلق الأزواج كلها وجعل لكم من الفلك والأنعام ما تركبون ﴿١٢﴾ لتستووا على ظهوره ثم تذكروا نعمة ربكم إذا استويتم عليه وتقولوا سبحان الذي سخر لنا هذا وما كنا له مقرنين ﴿١٣﴾ وإنا إلى ربنا لمنقلبون ﴿١٤﴾﴾

﴾*9. And indeed if you ask them: "Who has created the heavens*

[1] Aṭ-Ṭabari 21:571.

and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."﴾

﴿*10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.*﴾

﴿*11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.*﴾

﴿*12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,*﴾

﴿*13. In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."*﴾

﴿*14. And verily, to Our Lord we indeed are to return!"*﴾

The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that

Allāh says: 'If you, O Muhammad, were to ask these idolators who associate others with Allāh and worship others besides Him,'

﴿مَنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ﴾

﴿*"Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."*﴾

In other words, they will admit that the Creator of all that is Allāh Alone, with no partner or associate, yet they still worship others – idols and false gods – alongside Him.

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا﴾

﴿*Who has made for you the earth like a bed,*﴾ means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

﴿وَجَعَلَ لَكُمْ فِيهَا سُبُلًا﴾

﴿*and has made for you roads therein,*﴾ means, paths between the mountains and the valleys.

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

﴾*in order that you may find your way.*﴿ means, in your journeys from city to city, region to region, land to land.

﴿وَالَّذِى نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ﴾

﴾*And Who sends down water from the sky in due measure,*﴿ means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

﴿فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا﴾

﴾*then We revive a dead land therewith,*﴿ means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allāh draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

﴿كَذَٰلِكَ تُخْرَجُونَ﴾

﴾*and even so you will be brought forth.*﴿

Then Allāh says:

﴿وَالَّذِى خَلَقَ الْأَزْوَاجَ كُلَّهَا﴾

﴾*And Who has created all the pairs*﴿ meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ﴾

﴾*and has appointed for you ships*﴿ or vessels,

﴿وَالْأَنْعَٰمِ مَا تَرْكَبُونَ﴾

﴾*and cattle on which you ride.*﴿ means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allāh says:

﴿لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ﴾

﴾*In order that you may mount on their backs,*﴿ meaning, sit comfortably and securely,

﴿عَلَىٰ ظُهُورِهِۦ﴾

﴾*on their backs*﴿ means, on the backs of these kinds of animals.

﴿ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ﴾

﴾*and then may remember the favor of your Lord*﴿ means, whereby these animals are subjugated to you.

﴿إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

﴾*when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."*﴿

means, if it were not for the fact that Allāh has subjugated these things to us, we could never have done this by our own strength.' Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd said: "We could not have done this ourselves."[1]

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

﴾*And verily, to Our Lord we indeed are to return.*﴿

means, 'We will return to Him after our death, and our ultimate destination is with Him.' In this *Āyah*, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allāh says:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

﴾*And take a provision (with you) for the journey, but the best provision is the Taqwā*﴿ (2:197).

And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

﴿وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

﴾*and as an adornment; and the raiment of the Taqwā, that is better*﴿ (7:26).

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾ أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ

[1] Aṭ-Ṭabari 21:576, 577.

هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا ۚ أَشَهِدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ (١٩) وَقَالُوا لَوْ شَاءَ
الرَّحْمَٰنُ مَا عَبَدْنَاهُمْ ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ (٢٠)﴾

❴15. Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!❵

❴16. Or has He taken daughters out of what He has created, and He has selected for you sons?❵

❴17. And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!❵

❴18. A creature who is brought up in adornments, and who in dispute cannot make itself clear?❵

❴19. And they make females the angels who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!❵

❴20. And they said: "If it had been the will of the Most Gracious, we should not have worshipped them." They have no knowledge whatsoever of that. They do nothing but lie!❵

Condemnation of the Idolators' attribution of Offspring to Allāh

Here Allāh speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allāh, as He described in *Sūrat Al-An'ām* where He said:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ
وَهَٰذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ
يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ (١٣٦)﴾

❴And they assign to Allāh share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our partners." But the share of their partners reaches not Allāh, while the share of Allāh reaches their partners! Evil is the way they judge!❵ (6:136).

Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allāh says:

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾﴾

﴾Is it for you the males and for Him the females? That indeed is a division most unfair!﴿ (53:21-22)

And Allāh says here:

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾﴾

﴾Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!﴿ Then He says:

﴿أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ﴿١٦﴾﴾

﴾Or has He taken daughters out of what He has created, and He has selected for you sons?﴿

This is a denunciation of them in the strongest terms, as He goes on to say:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾﴾

﴾And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!﴿

means, if one of these people is given the news that there has been born to him one of those which he attributes to Allāh, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps away from people because he feels so ashamed. Allāh says, so how can they dislike that so much and yet they attribute it to Allāh?

﴿أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾﴾

﴾A creature who is brought up in adornments, and who in dispute cannot make itself clear?﴿

means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allāh?

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا﴾

﴾And they make females the angels who themselves are servants of the Most Gracious.﴿

means, that is what they believe about them, but Allāh denounces them for that and says:

﴿أَشَهِدُوا خَلْقَهُمْ﴾

﴿*Did they witness their creation?*﴾ meaning, did they see Allāh creating them as females?

﴿سَتُكْتَبُ شَهَٰدَتُهُمْ﴾

﴿*Their testimony will be recorded,*﴾ means, concerning that,

﴿وَيُسْـَٔلُونَ﴾

﴿*and they will be questioned!*﴾ means, about that, on the Day of Resurrection. This is a stern warning and a serious threat.

﴿وَقَالُوا لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم﴾

﴿*And they said: "If it had been the will of the Most Gracious, we should not have worshipped them."*﴾

means, (they said:) 'if Allāh had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allāh; He knows about this and He approves of it.'

By saying this, they combined several types of error: First: They attributed offspring to Allāh – exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allāh. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allāh's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allāh denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا ٱللَّهَ وَٱجْتَنِبُوا ٱلطَّٰغُوتَ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ فَسِيرُوا فِى ٱلْأَرْضِ فَٱنظُرُوا كَيْفَ كَانَ عَٰقِبَةُ

وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ٢٣
۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟
إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ٢٤ فَٱنتَقَمْنَا مِنْهُمْ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ٢٥ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ
إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ٢٦ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ
٢٧ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ٢٨ بَلْ
مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ٢٩
وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ٣٠ وَقَالُوا۟
لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ٣١ أَهُمْ
يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم
بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ٣٢ وَلَوْلَآ
أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ
لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ٣٣

ٱلْمُكَذِّبِينَ ٣٦﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.﴾ (16:36)

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ٤٥﴾

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾ (43:45)

And Allāh says in this *Āyah*, after mentioning this argument of theirs:

﴿مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ﴾

﴿They have no knowledge whatsoever of that.﴾ meaning, of the truth of what they say and the arguments they put forward.

﴿وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

﴿They do nothing but lie!﴾ means, they tell lies and fabricate untruths.

﴿مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

﴿They have no knowledge whatsoever of that. They do nothing but lie!﴾

Mujāhid said, "They do not appreciate the power of Allāh."[1]

﴿أَمْ ءَاتَيْنَـٰهُمْ كِتَـٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَـٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا
وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَـٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ قَـٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ
عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَـٰفِرُونَ ﴿٢٤﴾ فَٱنتَقَمْنَا مِنْهُمْ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ
ٱلْمُكَذِّبِينَ ﴿٢٥﴾﴾

﴿21. *Or have We given them any Book before this (the Qur'ān) to which they are holding fast?*﴾

﴿22. *Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."*﴾

﴿23. *And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."*﴾

﴿24. *He said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."*﴾

﴿25. *So We took revenge on them, then see what was the end of those who denied.*﴾

The Idolators have no Proof

Allāh condemns the idolators for worshipping others instead of Allāh with no evidence or proof for doing so.

﴿أَمْ ءَاتَيْنَـٰهُمْ كِتَـٰبًا مِّن قَبْلِهِۦ﴾

﴿*Or have We given them any Book before this*﴾ means, before their idolatry.

﴿فَهُم بِهِۦ مُسْتَمْسِكُونَ﴾

﴿*to which they are holding fast?*﴾ means, with regard to what they are doing. This is not the case. This is like the *Āyah*:

﴿أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَـٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾﴾

﴿*Or have We revealed to them an authority (a Scripture),*

[1] Aṭ-Ṭabari 21:583.

which speaks of that which they have been associating with Him?﴾ (30:35)

meaning, that did not happen. Then Allāh says:

﴿بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾﴾

﴾*Nay! They say: "we found our fathers following a certain way and religion (Ummah), and we guide ourselves by their footsteps."*﴿

meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain *Ummah* or way, i.e., religion. The word *Ummah* is used in a similar manner elsewhere, where Allāh says:

﴿إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾

﴾*And verily, this your religion (Ummah) is one religion*﴿ (23:52), and they said;

﴿وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم﴾

﴾*and we by their footsteps*﴿ means, behind them

﴿مُّهْتَدُونَ﴾

﴾*We guide ourselves*﴿ This is their claim with no evidence. Then Allāh points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾

﴾*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!*﴿ (51:52-53)

And Allāh says here:

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا وَإِن
كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا
فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ
بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ
إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ
ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾
فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى
وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ
إِلَيْكَ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ
وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ
أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾ وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ
رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾

﴾*And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."*﴿

Then He says:

﴾قُلْ﴿

﴾*Say*﴿ – 'O Muḥammad, to these idolators –'[1]

﴾أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴿

﴾*"Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."*﴿

'Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

﴾فَٱنتَقَمْنَا مِنْهُمْ﴿

﴾*So We took revenge on them*﴿ means, on the disbelieving nations, by inflicting various kinds of punishments, as Allāh

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[1] In the recitation of Ḥafṣ and Ibn 'Āmir, it is "He said" as appears in the common copy of Qur'ān. The majority of the scholars of the past recited it as Ibn Kathīr mentioned it here, with the meaning "Say:" See the *Tafsīr* of Al-Baghawi, Aṭ-Ṭabari, Al-Wāḥidi, Ibn 'Aṭiyah etc.

has described in the stories of those nations.

﴿فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ﴾

﴿*then see what was the end of those who denied*﴾ means, see what became of them, how they were destroyed and how Allāh saved the believers.

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ
سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ
جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾ وَقَالُوا۟ لَوْلَا
نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم
مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ
بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا
يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾﴾

﴿*26. And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship,"*﴾

﴿*27. "Except Him Who created me; and verily, He will guide me."*﴾

﴿*28. And he made it a word lasting among his offspring, that they may turn back.*﴾

﴿*29. Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.*﴾

﴿*30. And when the truth came to them, they said: "This is magic, and we disbelieve therein."*﴾

﴿*31. And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"*﴾

﴿*32. Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy of your Lord is better than what they amass.*﴾

﴿*33. And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend,*﴾

﴿*34. And for their houses, doors, and thrones on which they could recline,*﴾

﴿*35. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwā.*﴾

Ibrāhīm's Declaration of *Tawḥīd*

Here Allāh tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

﴿إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ۝٢٦ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝٢٧ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ﴾

﴿*"Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring,*﴾

The Word means the worship of Allāh Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., *Lā ilāha illallāh*. He left this word as an example to be followed by those of his progeny who were guided by Allāh.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿*that they may turn back.*﴾ means, come back to this word.

'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others commented on the *Āyah*:

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ﴾

﴿*And he made it a Word lasting among his offspring,*﴾

"This means, *Lā ilāha illallāh*, and there are still those among his offspring who say it."[1] A similar view was narrated from

[1] Aṭ-Ṭabari 21:589.

Ibn 'Abbās, may Allāh be pleased with him. Ibn Zayd said, "The word of Islām," [1] which refers to the same thing suggested by the group.

How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response

Allāh further says:

﴿بَلْ مَتَّعْتُ هَٰؤُلَاءِ﴾

﴾*Nay, but I gave to these*﴿ means, the idolators,

﴿وَآبَاءَهُمْ﴾

﴾*and their fathers*﴿ means, they lived a long life in their misguidance.

﴿حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ﴾

﴾*till there came to them the truth, and a Messenger making things clear.*﴿

means, his message is clear and his warning is clear.

﴿وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾﴾

﴾*And when the truth came to them, they said: "This is magic, and we disbelieve therein."*﴿

means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

﴿وَقَالُوا﴾

﴾*And they say*﴿ means, objecting to that which Allāh has revealed to him,

﴿لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴾*Why is not this Qur'ān sent down to some great man of the two towns?*﴿

meaning, why was this Qur'ān not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and Aṭ-Ṭā'if? This was the view of Ibn 'Abbās, may Allāh be pleased with him, 'Ikrimah, Muḥammad bin Ka'b

[1] Al-Qurṭubi 21:77.

Al-Quraẓi, Qatādah, As-Suddi and Ibn Zayd.[1]
Several scholars of *Tafsīr* stated that by this, the Quraysh meant Al-Walīd bin Al-Mughīrah and 'Urwah bin Mas'ūd Ath-Thaqafi. The apparent meaning is that what they meant was a great man from either of the two towns. Allāh responded to their rejection by saying:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴾*Is it they who would portion out the mercy of your Lord?*﴿

meaning, the matter has nothing to do with them; it is for Allāh to decide. Allāh knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent.

Then Allāh points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

﴿نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*It is We Who portion out between them their livelihood in this world,*﴿

﴿لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا﴾

﴾*so that some may employ others in their work.*﴿ It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddi and others.[2]

﴿وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴾*But the mercy of your Lord is better than which they amass.*﴿

means, the mercy of Allāh towards His creation is better for them than the wealth and conveniences of this world which they possess.

Wealth is not a Sign of Divine Pleasure

﴿وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً﴾

[1] Aṭ-Ṭabari 21:592, 593.
[2] Aṭ-Ṭabari 21:595.

﴾*And were it not that mankind would have become of one community,*﴿

means, 'were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.' This is the view of Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others.[1]

﴾لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ﴿

﴾*We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators*﴿

means, ladders and staircases of silver. This was the view of Ibn 'Abbās, Mujāhid, Qatādah, As-Suddi, Ibn Zayd and others.[2]

﴾عَلَيْهَا يَظْهَرُونَ﴿

﴾*whereby they ascend,*﴿ means, go up. And their houses would have doors, i.e., locks on their doors,

﴾وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ﴿

﴾*and thrones on which they could recline,*﴿ means, all of that would be made of silver.

﴾وَزُخْرُفًا﴿

﴾*And adornments*﴿ means, and gold. This was the view of Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd.[3]

﴾وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا﴿

﴾*Yet all this would have been nothing but an enjoyment of this world.*﴿

means, all that belongs to this transient world which is insignificant before Allāh. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allāh for which they may be rewarded, as was reported in the *Ṣaḥīḥ Ḥadīth*.[4] It was reported in another *Ḥadīth*:

[1] Aṭ-Ṭabari 21:597.

[2] Aṭ-Ṭabari 21:600.

[3] Aṭ-Ṭabari 21:601, 602.

[4] Muslim 4:2162.

«لَوْ أَنَّ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ»

«If this world were worth a gnat's wing before Allāh, He would not give a disbeliever a drink of water.»[1] Al-Baghawi narrated its chain of narration.[2]

﴿وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ﴾

﴾And the Hereafter with your Lord is (only) for those who have Taqwā.﴿

means, it is exclusively for them, and no one else will share it with them. When 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, visited the Messenger of Allāh ﷺ in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allāh, look at this Chosroes and this Caesar with all that they have, and you are the best of Allāh's creation." The Messenger of Allāh ﷺ was reclining, but he sat up and said:

«أَوَ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟»

«Are you in doubt, O son of Al-Khaṭṭāb?»

Then he ﷺ said:

«أُولٰئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

«Those are people for whom the enjoyments are hastened in this world.»[3] According to another report:

«أَمَا تَرْضَىٰ أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ»

«Does it not please you that this world is for them and the Hereafter is for us?»[4]

In as the Two *Ṣaḥīḥs* and elsewhere, it is reported that the Messenger of Allāh ﷺ said:

«لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا

[1] At-Tirmidhi 6:611.

[2] Al-Baghawi 4:138. Similar was recorded by At-Tirmidhi and other.

[3] Muslim 2:113.

[4] Muslim 2:110.

وَلَنَا فِي الْآخِرَةِ»

«*Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.*»[1]

Allāh has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Mājah via Abu Ḥāzim from Sahl bin Sa'd, who said, "The Messenger of Allāh ﷺ said:

«لَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ أَبَدًا»

«*If this world were worth a gnat's wing before Allāh, He would never give a disbeliever a drink of water.*»" At-Tirmidhi said: "*Ḥasan Ṣaḥīḥ.*"

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَٰنًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِى الْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ الَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَمْسِكْ بِالَّذِىٓ أُوحِىَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴾*36. And whosoever Ya'shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shayṭān to be a Qarīn (a companion) to him.*﴿

﴾*37. And verily, they hinder them from the path, but they think that they are guided aright!*﴿

﴾*38. Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!"*﴿

﴾*39. It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.*﴿

﴾*40. Can you make the deaf to hear, or can you guide the blind*

[1] *Fatḥ Al-Bāri* 9:465, Muslim 3:1637.

or him who is in manifest error?﴾

﴿*41. And even if We take you away, We shall indeed take vengeance on them.*﴾

﴿*42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.*﴾

﴿*43. So hold you fast to that which is revealed to you. Verily, you are on the straight path.*﴾

﴿*44. And verily, this is indeed a Dhikr for you and your people, and you will be questioned.*﴾

﴿*45. And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"*﴾

The *Shayṭān* is the Companion of the One Who turns away from Ar-Raḥmān

﴿وَمَن يَعْشُ﴾

﴿*And whosoever Ya'shu (turns away blindly)*﴾ means, whoever willfully ignores and turns away

﴿عَن ذِكْرِ ٱلرَّحْمَٰنِ﴾

﴿*from the remembrance of the Most Gracious,*﴾ *Al-'Ashā* (the root of *Ya'sh*) refers to weakness of vision; what is meant here is weakness of insight.

﴿نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ﴾

﴿*We appoint for him Shayṭān to be a Qarīn (a companion) to him.*﴾

This is like the *Āyāt*:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ﴾

﴿*And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him*﴾ (4:115),

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾

﴿*So when they turned away, Allāh turned their hearts away*﴾ (61:5), and

﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴾And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them﴿ (41:25).

Allāh says here:

﴿وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا﴾

﴾And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,﴿

meaning, for this person who willfully neglects true guidance, We send to him a *Shayṭān* to lead him astray and show him the path to Hell. When he comes before Allāh on the Day of Resurrection, he will complain about the *Shayṭān* who was appointed to accompany him.

﴿قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ﴾

﴾he says, "Would that between me and you were the distance of the two easts – a worst companion (indeed)!"﴿

Some of them recited it;

(حَتّٰى إِذَا جَاءَانَا)

(Till, when they both come to Us.)

referring to the companion *Shayṭān* and the one whom he accompanies. Then Allāh says:

﴿وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾﴾

﴾It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.﴿

means, 'your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allāh says:

﴿أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾﴾

﴾Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?﴿

means, 'that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allāh guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

Allāh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass

Allāh further says:

﴿فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾﴾

﴾And even if We take you away, We shall indeed take vengeance on them.﴿

means, 'We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

﴿أَوْ نُرِيَنَّكَ الَّذِى وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾﴾

﴾Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.﴿

means, 'We are able to do both,' but Allāh will not take His Messenger ﷺ (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarīr.[1]

Encouragement to adhere to the Qur'ān

Allāh then says;

﴿فَاسْتَمْسِكْ بِالَّذِى أُوحِىَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٣﴾﴾

﴾So hold you fast to that which is revealed to you. Verily, you are on the straight path.﴿

means, hold fast to the Qur'ān which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

﴾And verily, this is a Dhikr for you and your people,﴿

It was said that this means, 'it is an honor for you and your people;' this was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and Ibn Zayd.[2]

This means that it is an honor for them in that it was

[1] Aṭ-Ṭabari 21:609.

[2] Aṭ-Ṭabari 21:610, 611.

revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

﴾*And verily, this is indeed a Dhikr for you and your people,*﴿

was that 'it was sent to remind you and your people.' The fact that they are singled out does not exclude others. This is like the *Āyāt*:

﴿لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾﴾

﴾*Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum (your Reminder). Will you not then understand?*﴿ (21:10)

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾

﴾*And warn your tribe of near kindred*﴿ (26:214)

﴿وَسَوْفَ تُسْأَلُونَ﴾

﴾*and you will be questioned.*﴿ means, 'about this Qur'ān, and how you acted upon it and what your response to it was.'

﴿وَسْئَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴾*And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"*﴿

means, 'all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allāh Alone with no partner or associate, and they forbade the worship of idols and false gods.' This is like the *Āyah*:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴾*And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allāh, and avoid all false deities."*﴿ (16:36)

Mujāhid said that 'Abdullāh bin Mas'ūd recited it:

سورة الزخرف ٤٩٣ الجزء الخامس والعشرون

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَٰهُم
بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ
ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ
قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن
تَحْتِىٓ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ
مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ
فَأَطَاعُوهُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ
سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ
مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا
خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ
﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

(وَاسْأَلْ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ [مِنْ] رُسُلِنَا)

(And ask those whom We sent before you of Our Messengers.)[1]

This was narrated by Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi from Ibn Mas'ūd, may Allāh be pleased with him.[2] Yet this appears to be an explanation rather than an alternate version of recitation. And Allāh knows best.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾﴾

﴾46. And indeed We did send Mūsā with Our Āyāt to Fir'awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists."﴿

﴾47. But when he came to them with Our Āyāt, behold, they laughed at them﴿.

﴾48. And not an Ayāh We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.﴿

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[1] Aṭ-Ṭabari 21:611.

[2] Aṭ-Ṭabari 21:611, 612.

﴾49. And they said (to Mūsā): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves."﴿

﴾50. But when We removed the torment from them, behold, they broke their covenant.﴿

Mūsā was sent with the Message of *Tawḥīd* to Fir'awn and His Chiefs

Here Allāh tells us about His servant and Messenger Mūsa, peace be upon him, and how He sent him to Fir'awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allāh sent him to call them to worship Allāh alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, *Qummal*,[1] frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

﴿وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا﴾

﴾And not an Ayāh We showed them but it was greater than its fellow preceding it,﴿

but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Mūsā, saying,

﴿يَـٰٓأَيُّهَ ٱلسَّاحِرُ﴾

﴾"O you sorcerer!..."﴿ meaning, expert or knowledgeable one – this was the view of Ibn Jarīr.[2]

The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for

[1] See the discussion of these events in volume four, the *Tafsīr* of *Sūrat Al-Ar'āf* [7:133].

[2] Aṭ-Ṭabari 21:615.

them to insult him. This was a way of honoring him, as they thought. On each occasion, they promised Mūsā that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word. This is like the *Āyāt*:

﴿فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾﴾

﴾So We sent on them: the flood, the locusts, the Qummal, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!﴿ (7:133-135)

﴿وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾

﴾51. And Fir'awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"﴿

﴾52. "Am I not better than this one (Mūsā) who is despicable and can scarcely express himself clearly?"﴿

﴾53. Why then are not golden bracelets bestowed on him, or angels sent along with him?"﴿

﴾54. Thus he fooled his people, and they obeyed him. Verily, they were ever a people who were rebellious.﴿

﴾55. So when they angered Us, We punished them, and

drowned them all.﴾

﴿*56. And We made them a precedent, and an example to later generations.*﴾

Fir'awn's Address to His People and how Allāh punished Him

Allāh tells us how Fir'awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

﴿أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِي مِن تَحْتِيٓ﴾

﴿*Is not mine the dominion of Egypt, and these rivers flowing underneath me?*﴾

Qatādah said, "They had gardens and rivers of flowing water."[1]

﴿أَفَلَا تُبْصِرُونَ﴾

﴿*See you not then?*﴾ means, 'do you not see my position of might and power?' – implying that Mūsā and his followers were poor and weak. This is like the *Āyah*:

﴿فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾﴾

﴿*Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh seized him with punishment for his last and first transgression.*﴾ (79:23-25)

﴿أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِي هُوَ مَهِينٌ﴾

﴿*Am I not better than this one who is despicable*﴾

As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable'."[2] Some of the grammarians of Baṣrah[3] said that Fir'awn – may the curse of Allāh be upon him – was saying that he was better than Mūsā, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of Resurrection. By describing Mūsā as despicable he meant – as Sufyān said – insignificant. Qatādah and As-Suddi said, "He meant, weak." Ibn Jarīr said,

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[1] Aṭ-Ṭabari 21:616.

[2] Aṭ-Ṭabari 21:616.

[3] Aṭ-Ṭabari 21:617.

"He meant, he had no power, authority or wealth."

﴿وَلَا يَكَادُ يُبِينُ﴾

﴾*and can scarcely express himself clearly*﴿ means, he cannot speak clearly, he stammers and cannot speak well.

Fir'awn's description of Mūsā as "despicable" is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Mūsā who was noble, truthful, righteous and upright.

﴿وَلَا يَكَادُ يُبِينُ﴾

﴾*and can scarcely express himself clearly*﴿. This was also a lie. Although something happened to Mūsā's tongue when he was a child, when it was burnt by a coal. He asked Allāh to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allāh had answered his prayer and said:

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ﴾

﴾*You are granted your request, O Mūsā*﴿ (20:36).

It may be the case that some problem remained which he had not asked to be relieved of, as Al-Ḥasan Al-Baṣri suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir'awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

﴿فَلَوْلَا أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ﴾

﴾*Why then are not golden bracelets bestowed on him...?*﴿

meaning, adornments which are placed on the arms. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Qatādah and others.[1]

﴿أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ﴾

﴾*or angels sent along with him?*﴿ meaning, to serve him and to testify that he is telling the truth. He looked only at outward

[1] Aṭ-Ṭabari 21:619.

appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allāh says:

﴿فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ﴾

﴾Thus he fooled his people, and they obeyed him.﴿

meaning, he confused them and invited them to misguidance, and they responded to him.

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

﴾Verily, they were ever a people who were rebellious.﴿

Then Allāh says:

﴿فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴾So when they angered Us,' We punished them, and drowned them all.﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said it means: "When they angered Us means, they provoked Our wrath."[1] Aḍ-Ḍaḥḥāk said, it means "They made Us angry." This was also the view of Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b Al-Quraẓī, Qatādah, As-Suddi and other scholars of *Tafsīr*.[2]

Ibn Abi Ḥātim recorded that 'Uqbah bin 'Āmir, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتَ اللهَ تَبَارَكَ وَتَعَالَى يُعْطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اسْتِدْرَاجٌ مِنْهُ لَهُ»

«When you see that Allāh gives a person what he wants even though he is persisting in sin, that means that Allāh is enticing him into destruction.» Then he recited:

﴿فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴾So when they angered Us, We punished them, and drowned them all.﴿[3]

[1] Aṭ-Ṭabari 21:622.
[2] Aṭ-Ṭabari 21:622; *Ad-Durr Al-Manthūr* 7:383.
[3] Aḥmad 4:145, with slight differences.

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ
وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
﴿٦٣﴾ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
﴿٦٤﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن
تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ
عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا
وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ
تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا
خَٰلِدُونَ ﴿٧١﴾ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾

It was reported that Ṭāriq bin Shihāb said, "I was with 'Abdullāh, may Allāh be pleased with him, and the issue of sudden death was mentioned. He said, 'It is a relief for the believer and a source of regret for the disbeliever.' Then he recited the *Āyah*:

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾﴾

﴾So when they angered Us, We punished them, and drowned them all﴿."[1]

'Umar bin 'Abdul-'Azīz, may Allāh be pleased with him, said, "I found that punishment comes with negligence, meaning the *Āyah*:

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾﴾

﴾So when they angered Us, We punished them, and drowned them all﴿."

﴿فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾

﴾And We made them a precedent, and an example to later generations.﴿

Abu Mijlaz said, "Precedent for others who do the same as they did."[2] He and Mujāhid said, "An example, i.e., a lesson to those

[1] *Ad-Durr Al-Manthūr* 7 :384.

[2] Al-Qurṭubi 16:102.

who come after them."[1] Allāh is the One Who guides to the straight path, and unto Him is the final return.

﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا
ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ
إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا
تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ
مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى
تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٦٣﴾ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾
فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾﴾

﴾57. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴿

﴾58. And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.﴿

﴾59. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.﴿

﴾60. And if it were Our will, We would have made angels to replace you on the earth.﴿

﴾61. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.﴿

﴾62. And let not Shayṭān hinder you. Verily, he (Shayṭān) to you is a plain enemy.﴿

﴾63. And when 'Īsā came with clear proofs, he said: "I have come to you with Al-Ḥikmah,[2] and in order to make clear to you some of that in which you differ. Therefore have Taqwā of Allāh and obey me."﴿

﴾64. "Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path."﴿

﴾65. But the sects from among themselves differed. So woe to

[1] Aṭ-Ṭabari 21:624, Al-Qurṭubi 16:102.

[2] See the *Tafsīr* of *Sūrah Ṣād* (38:20).

those who do wrong from the torment of a painful Day!﴿

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh

Allāh tells us how the Quraysh persisted in their disbelief and stubborn arguments:

﴾وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴿

﴾And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴿

Several others narrated that Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, As-Suddi and Aḍ-Ḍaḥḥāk said, "They laughed, i.e., they were astounded by that."[1] Qatādah said, "They were repelled by that and they laughed."[2] Ibrāhīm An-Nakha'i said, "They turned away."[3]

The reason for this was mentioned by Muḥammad bin Isḥāq in *As-Sīrah*. He said, "According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Ḥārith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Ḥārith came up to him and the Messenger of Allāh ﷺ spoke to him until he ﷺ defeated him in argument. Then he ﷺ recited to him and to them,

﴾إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾﴿

﴾Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.﴿ (21:98)

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari At-Tamīmi. Al-Walīd bin Al-Mughīrah said to him, 'By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell.' 'Abdullāh bin Az-Zab'ari said, 'By Allāh, if I meet with him I

[1] Al-Qurṭubi 16:103.

[2] Aṭ-Ṭabari 21:627.

[3] Al-Qurṭubi, 16:103.

will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship the Messiah 'Īsā bin Maryam.' Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللهِ فَهُوَ مَعَ مَنْ عَبَدَهُ، فَإِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِهِ»

«Everyone who likes to worship something other than Allāh will be with the one whom he worshipped, for indeed they are worshipping the Shayṭān and whomever told them to worship that person.»"

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾﴾

﴾Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)﴿ (21:101),

meaning that 'Īsā, 'Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allāh. The misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾﴾

﴾And they say: "The Most Gracious has begotten a son (or children)." Glory to Him! They are but honored servants.﴿ (21:26)

Concerning 'Īsā bin Maryam, the fact that he is worshipped instead of Allāh, and to the amazement of Al-Walīd and the others who were present at the argument, the following was revealed:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴾

﴾And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴿

meaning, they take this argument as a basis for rejecting your message. Then Allāh mentions 'Īsā bin Maryam and says:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴾

﴾He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he ('Īsā) shall be a known sign for the Hour.﴿

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

﴿فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ﴾

﴾Therefore have no doubt concerning it. And follow Me! This is the straight path﴿."[1]

Ibn Jarīr mentioned that Al-'Awfī reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴾

﴾And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴿

"This means the Quraysh, when it was said to them:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾﴾

﴾Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.﴿ (21:98)

The Quraysh said to him: 'What about 'Īsā bin Maryam?' He said:

«ذَاكَ عَبْدُ اللهِ وَرَسُولُهُ»

«He is the servant and Messenger of Allāh.»

They said, 'By Allāh, he means that we should take him as a lord just as the Christians took 'Īsā son of Maryam as a lord.'

[1] Ibn Hishām 1:396-398.

Then Allāh said:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

﴾They quoted not the above example except for argument. Nay! But they are a quarrelsome people﴿."[1]

﴿وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ﴾

﴾And say: "Are our gods better or is he?"﴿. Qatādah said, "They were saying, 'our gods are better than him'." Qatādah said; "Ibn Mas'ūd, may Allāh be pleased with him, recited it

(أآلِهَتُنَا خَيْرٌ أَمْ هٰذَا)

(Are our gods better or is this (person)?)" they mean Muḥammad ﷺ.

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا﴾

﴾They quoted not the above example except for argument.﴿

means, for the sake of stubborn argument, for they knew that he ('Īsā) was not included in the *Āyah* (21:98), because that would not make sense. The words,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

﴾Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!﴿ (21:98)

are addressed to the Quraysh, for they used to worship idols and false gods – they did not worship the Messiah so why should he be included in what the *Āyah* says? What they said was only for the sake of argument; they did not really believe in it.

Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Umāmah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ، إِلَّا أُوْرِثُوا الْجَدَلَ»

«No people go astray after having been guided, but they resort to (futile) argument.»

[1] Aṭ-Ṭabari 21:625. There are similar authentic narrations: *Mushkil Al-Āthār* 1:431, and Al-Ḥākim 2:385.

Then the Messenger of Allāh ﷺ recited this *Āyah*:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

﴾*They quoted not the above example except for argument. Nay! But they are a quarrelsome people*﴿."[1]

It was also recorded by At-Tirmidhi, Ibn Mājah and Ibn Jarīr. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, we do not know it except from the *Ḥadīth* of Ḥajjāj bin Dīnār..."[2]

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

﴾*He ('Īsā) was not more than a servant. We granted Our favor to him,*﴿

means, 'Īsa, peace be upon him; he was no more than one of the servants of Allāh whom Allāh blessed with prophethood and messengership.

﴿وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ﴾

﴾*and We made him an example for the Children of Israel.*﴿

means, 'a sign, proof and evidence of Our power to do whatever We will.'

﴿وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ﴾

﴾*And if it were Our will, We would have made angels to replace you on the earth.*﴿

As-Suddi said, "They would have taken your place on (the earth)."[3] Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said, "They would have succeeded one another just as you succeed one another."[4] This view is implied by the former veiw. Mujāhid said, "They would have populated the earth instead of you."[5]

Allah's saying:

﴿وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴾

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[1] Aḥmad 5:256.

[2] *Tuhfat Al-Ahwadhi* 9:130; Ibn Mājah 1:19, Aṭ-Ṭabari 21:629.

[3] Aṭ-Ṭabari 21:631.

[4] Aṭ-Ṭabari 21:630.

[5] Aṭ-Ṭabari 21:630.

﴾And he ('Īsā) shall be a known sign for (the coming of) the Hour.﴿

The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allāh says:

﴾وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴿

﴾And there is none of the People of the Scripture but must believe in him before his death﴿ (4:159).

– meaning before the death of 'Īsā, peace be upon him –

﴾وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴿

﴾And on the Day of Resurrection, he will be a witness against them﴿ (4:159). This meaning has the support from an alternate recitation of the *Ayāt;*

(وَإِنَّهُ لَعَلَمٌ لِلسَّاعَةِ)

(And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come. Mujāhid said:

﴾وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴿

﴾And he shall be a sign for (the coming of) the Hour.﴿

means, sign and "One of the signs of the Hour will be the appearance of 'Īsā son of Maryam before the Day of Resurrection."[1] Something similar was also narrated from Abu Hurayrah, Ibn 'Abbās, 'Abu Al-'Āliyah, Abu Mālik, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.[2] Many *Mutawātir Ḥādīths* report that the Messenger of Allāh ﷺ said that 'Īsā will descend before the Day of Resurrection as a just ruler and fair judge.

﴾فَلَا تَمْتَرُنَّ بِهَا﴿

﴾Therefore have no doubt concerning it.﴿ means, do not doubt that it will surely come to pass.

﴾وَٱتَّبِعُونِ﴿

﴾And follow Me.﴿ means, 'in what I tell you about it.'

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[1] Aṭ-Ṭabari 21:632.

[2] Aṭ-Ṭabari 21:632; Al-Qurṭubi 16:106.

﴿هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ۝٦١ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ﴾

﴾*This is the straight path. And let not Shayṭān hinder you.*﴿ means, from following the truth.

﴿إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ۝٦٢ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ﴾

﴾*Verily, he (Satan) to you is a plain enemy. And when 'Īsā came with (Our) clear proofs, he said: "I have come to you with Al-Ḥikmah..."*﴿, meaning prophethood:

﴿وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ﴾

﴾*and in order to make clear to you some of the (points) in which you differ.*﴿

Ibn Jarīr said, "This means religious matters, not worldly matters."[1] What he said is good.

﴿فَٱتَّقُوا۟ ٱللَّهَ﴾

﴾*Therefore have Taqwā of Allāh*﴿ means, 'with regard to what I command you to do.'

﴿وَأَطِيعُونِ﴾

﴾*and obey me.*﴿ means, 'in what I bring to you.'

﴿إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ۝٦٤﴾

﴾*Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path.*﴿

means, 'you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

﴿هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ﴾

﴾*This is the straight path*﴿ means, 'what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

﴿فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ﴾

﴾*But the sects from among themselves differed.*﴿

[1] Aṭ-Ṭabari 21:635.

means, they differed and became parties and factions, some who stated that he ('Īsā) was the servant and Messenger of Allāh – which is true - while others claimed that he was the son of Allāh or that he himself was Allāh – glorified be Allāh far above what they say. Allāh says:

﴿فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ﴾

﴿So woe to those who do wrong from the torment of a painful Day﴾!

﴿هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٦٦) الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ
لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (٦٧) يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ (٦٨) الَّذِينَ
آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (٦٩) ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (٧٠) يُطَافُ
عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا
خَالِدُونَ (٧١) وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ (٧٢) لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ
مِّنْهَا تَأْكُلُونَ (٧٣)﴾

﴿66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?﴾

﴿67. Friends on that Day will be foes one to another except those who have Taqwā.﴾

﴿68. My servants! No fear shall be on you this Day, nor shall you grieve,﴾

﴿69. (You) who believed in Our Āyāt and were Muslims.﴾

﴿70. Enter Paradise, you and your wives, in happiness.﴾

﴿71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.﴾

﴿72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.﴾

﴿73. Therein for you will be fruits in plenty, of which you will eat (as you desire).﴾

The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allāh says, 'do these idolaters who disbelieve in the

Messengers wait'

﴿إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴿*only for the Hour that it shall come upon them suddenly while they perceive not?*﴾

means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it. When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾﴾

﴿*Friends on that Day will be foes one to another except those who have Taqwā.*﴾

means, every friendship that exists for a purpose other than for the sake of Allāh will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allāh, which will last forever. This is like the statement of Ibrāhīm, peace be upon him, to his people:

﴿إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن
نَّـٰصِرِينَ ﴿٢٥﴾﴾

﴿*You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.*﴾ (29:25)

Good News for Those with *Taqwā* on the Day of Resurrection, and Their entry into Paradise

﴿يَـٰعِبَادِ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ﴾

﴿*My servants! No fear shall be on you this Day, nor shall you grieve.*﴾

Then He will give them the glad tidings:

﴿ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾﴾

﴿(You) who believed in Our Āyāt and were Muslims.﴾

means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allāh.

Al-Mu'tamir bin Sulaymān narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

﴿يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾﴾

﴿My servants! No fear shall be on you this Day, nor shall you grieve.﴾

So all the people will be filled with hope, but this will be followed by the words:

﴿ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾﴾

﴿(You) who believed in Our Āyāt and were Muslims.﴾

Then all of mankind will be filled with despair apart from the believers."[1]

﴿ٱدْخُلُوا۟ ٱلْجَنَّةَ﴾

﴿Enter Paradise,﴾ means, they will be told to enter Paradise.

﴿أَنتُمْ وَأَزْوَٰجُكُمْ﴾

﴿you and your wives,﴾ means, your counterparts

﴿تُحْبَرُونَ﴾

﴿in happiness (Tuḥbarūn).﴾ means, in delight and joy.[2]

﴿يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ﴾

﴿Trays of gold and cups will be passed round them;﴾

means, fine vessels of gold containing food and drink, without spouts or handles.

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[1] Aṭ-Ṭabari 21:639.

[2] This phrase *Tuḥbarūn* has already been mentioned in *Sūrat Ar-Rūm* [30:15] where there was a narration stating that it means, "Luxury." Ibn Kathīr's view is that it is more general than that, as seen by his comment here.

(وَفِيهَا مَا تَشْتَهِي الأَنْفُسُ)

[(there will be) therein all that their souls could desire).] Some of them recited:

﴿مَا تَشْتَهِيهِ ٱلْأَنفُسُ﴾

﴿*that their souls desire,*﴾

﴿وَتَلَذُّ ٱلْأَعْيُنُ﴾

﴿*and all that eyes could delight in*﴾ means, of good food, delightful fragrances and beautiful scenes.

﴿وَأَنتُمْ فِيهَا﴾

﴿*and you will therein*﴾ means, in Paradise

﴿خَٰلِدُونَ﴾

﴿*abide forever*﴾ means, you will never leave it or want to exchange it.

Then it will be said to them, as a reminder of the blessing and favor of Allāh:

﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾﴾

﴿*This is the Paradise, which you have been made to inherit because of your deeds that you used to do.*﴾

means, the righteous deeds which were the cause of your being included in the mercy of Allāh. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allāh. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

﴿لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ﴾

﴿*Therein for you will be fruits in plenty,*﴾

means, of all kinds.

﴿مِّنْهَا تَأْكُلُونَ﴾

﴿*of which you will eat.*﴾ means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allāh knows best.

إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ
فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُوا۟ هُمُ ٱلظَّـٰلِمِينَ ﴿٧٦﴾
وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّـٰكِثُونَ ﴿٧٧﴾ لَقَدْ
جِئْنَـٰكُم بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا
فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ
وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمَـٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ
ٱلْعَـٰبِدِينَ ﴿٨١﴾ سُبْحَـٰنَ رَبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ
عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ
ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَـٰهٌ وَفِى ٱلْأَرْضِ
إِلَـٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ
﴿٨٥﴾ وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَـٰعَةَ إِلَّا مَن
شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِۦ يَـٰرَبِّ إِنَّ هَـٰٓؤُلَآءِ قَوْمٌ
لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَـٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

﴾إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُوا۟ هُمُ ٱلظَّـٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّـٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَـٰكُم بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴿

﴾74. Verily, the criminals will be in the torment of Hell to abide therein forever.﴿

﴾75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.﴿

﴾76. We wronged them not, but they were the wrongdoers.﴿

﴾77. And they will cry: "O Mālik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."﴿

﴾78. Indeed We have brought the truth to you, but most of you have a hatred for the truth.﴿

﴾79. Or have they plotted some plan? Then We too are planning.﴿

﴾80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers are by them, to record.﴿

The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ﴾

﴿*Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,*﴾

meaning, not even for one moment.

﴿وَهُمْ فِيهِ مُبْلِسُونَ﴾

﴿*and they will be plunged into destruction with deep regrets, sorrows and in despair therein,*﴾

means, they will despair of any goodness.

﴿وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾﴾

﴿*We wronged them not, but they were the wrongdoers.*﴾

means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

﴿وَنَادَوْا يَا مَالِكُ﴾

﴿*And they will cry: "O Mālik..."*﴾ who is the keeper of Hell.

Al-Bukhāri said, "Ḥajjāj bin Minhāl told us, Sufyān bin 'Uyaynah told us, from 'Amr bin 'Aṭā,' from Ṣafwān bin Ya'lā that his father, may Allāh be pleased with him, said, 'I heard the Messenger of Allāh ﷺ reciting on the *Minbar*:

﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾

﴿*And they will cry: "O Mālik! Let your Lord make an end of us."*﴾[1]

meaning, 'let Him destroy our souls and give us some respite from our predicament.' But it will be as Allāh says:

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

[1] *Fatḥ Al-Bāri*, 8:431.

﴿*Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them*﴾ (35:36).

﴿وَيَتَجَنَّبُهَا الْأَشْقَى ۝ الَّذِى يَصْلَى النَّارَ الْكُبْرَىٰ ۝ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝﴾

﴿*But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living).*﴾ (87:11-13).

When they ask to be allowed to die, Mālik will answer them:

﴿قَالَ إِنَّكُم مَّٰكِثُونَ﴾

﴿*He will say: "Verily, you shall abide forever."*﴾ meaning, 'you will have no way out from it and no refuge.' Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Allāh says:

﴿لَقَدْ جِئْنَٰكُم بِالْحَقِّ﴾

﴿*Indeed We have brought the truth to you,*﴾ meaning, 'We have explained it to you clearly and in detail.'

﴿وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ﴾

﴿*but most of you have a hatred for the truth.*﴾

means, 'but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allāh says:

﴿أَمْ أَبْرَمُوٓا أَمْرًا فَإِنَّا مُبْرِمُونَ ۝﴾

﴿*Or have they plotted some plan? Then We too are planning.*﴾

Mujāhid said, "They wanted to plot some evil, but We are also planning."[1] What Mujāhid said is like the *Āyah*:

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۝﴾

﴿*So they plotted a plot, and We planned a plan, while they perceived not.*﴾ (27:50).

The idolators were trying their utmost to find ways of refuting

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[1] Aṭ-Ṭabari 21:146.

the truth with falsehood, but Allāh planned it so that the consequences of that would backfire on them. He said in refutation:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم﴾

﴿Or do they think that We hear not their secrets and their private counsel?﴾

meaning, what they say secretly and openly.

﴿بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

﴿Yes (We do) and Our messengers are by them, to record.﴾

means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.'

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّمَاءِ
إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَعِندَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن
شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِ
يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾﴾

﴿81. Say: "If the Most Gracious had a son, then I am the first of the worshippers."﴾

﴿82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴾

﴿83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.﴾

﴿84. It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower.﴾

﴿85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.﴾

﴿86. And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth knowingly, and they know.﴾

﴾87. And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴿

﴾88. And his saying: "O my Lord! Verily, these are a people who believe not!"﴿

﴾89. So turn away from them, and say: Salām (peace!) But they will come to know.﴿

Allāh has no Offspring

Allāh says:

﴿قُلْ﴾

﴾*Say*﴿ – 'O Muḥammad' –

﴿إِن كَانَ لِلرَّحْمَـٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَـٰبِدِينَ﴾

﴾If the Most Gracious had a son, then I am the first of the worshippers.﴿

meaning, 'if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allāh says:

﴿لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَـٰنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾﴾

﴾Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴿ (39:4). Allāh says here:

﴿سُبْحَـٰنَ رَبِّ السَّمَـٰوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾﴾

﴾Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴿

meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

﴿فَذَرْهُمْ يَخُوضُوا﴾

﴾*So leave them (alone) to speak nonsense*﴿ means, in their ignorance and misguidance,

﴾وَيَلْعَبُوا۟﴿

﴾*and play*﴿ in their world,

﴾حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ﴿

﴾*until they meet the Day of theirs which they have been promised.*﴿

which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

The Uniqueness of the Lord

﴾وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَـٰهٌ وَفِى ٱلْأَرْضِ إِلَـٰهٌ﴿

﴾*It is He Who is the only God in the heaven and the only God on the earth.*﴿

means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

﴾وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ﴿

﴾*And He is the All-Wise, the All-Knower.*﴿ This *Āyah* is like the *Āyah*:

﴾وَهُوَ ٱللَّهُ فِى ٱلسَّمَـٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾﴿

﴾*And He is Allāh in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.*﴿ (6:3)

which means, He is the One who is called Allāh in the heavens and on the earth.

﴾وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا﴿

﴾*And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them,*﴿

means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings,

because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

﴿وَعِندَهُ عِلْمُ السَّاعَةِ﴾

﴾and with Whom is the knowledge of the Hour,﴿

means, no one knows when it will happen except Him.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

﴾and to Whom you (all) will be returned.﴿ means, and each person will be requited for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

The Idols have no Power of Intercession

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴾And those whom they invoke instead of Him have no power﴿

means, the idols and false gods.

﴿الشَّفَاعَةَ﴾

﴾of intercession﴿ means, they are not able to intercede for them.

﴿إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

﴾except for those who bear witness to the truth knowingly, and they know.﴿

This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allāh will avail, by His leave.

The Idolators admit that Allāh Alone is the Creator

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾﴾

﴾And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴿

means, 'if you ask these idolators who associate others in worship with Allāh,'

﴿مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴾who created them, they will surely say: "Allāh."﴿

means, they will admit that He Alone is the Creator of all

things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allāh says:

﴾فَأَنَّىٰ يُؤْفَكُونَ﴿

﴾*How then are they turned away?*﴿

The Prophet's Complaint to Allāh

﴾وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾﴿

﴾*And his saying: "O my Lord! Verily, these are a people who believe not!"*﴿

means, Muḥammad ﷺ said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the *Āyah*:

﴾وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾﴿

﴾*And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."*﴿ (25:30).

This is the view of Ibn Mas'ūd, may Allāh be pleased with him, Mujāhid and Qatādah, and this is how Ibn Jarīr interpreted it.[1]

Al-Bukhāri said: "Abdullāh – meaning Ibn Mas'ūd, may Allāh be pleased with him – recited (*Āyah* 88 of *Az-Zukhruf*):

(وَقَالَ الرَّسُولُ يا ربِّ)

(And the Messenger will say: "O my Lord!")[2]

Mujāhid said concerning the *Āyah*:

﴾وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾﴿

﴾*And his saying: "O my Lord! Verily, these are a people who believe not!"*﴿

"Allāh is stating what Muḥammad ﷺ said."[3] Qatādah said, "These are the words of your Prophet ﷺ, when he complained

[1] Aṭ-Ṭabari 21:656.

[2] *Fatḥ Al-Bāri*, 8:431.

[3] Aṭ-Ṭabari 21:656.

about his people to his Lord."[1]

﴿فَٱصْفَحْ عَنْهُمْ﴾

﴿*So turn away from them,*﴾ means, from the idolators.

﴿وَقُلْ سَلَٰمٌ﴾

﴿*and say Salām (peace!)*﴾ means, 'do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

﴿فَسَوْفَ يَعْلَمُونَ﴾

﴿*But they will come to know.*﴾ This is a warning from Allāh for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently *Jihad* and striving were prescribed until the people entered the religion of Allāh in crowds, and Islām spread throughout the east and the west. And Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Az-Zukhruf.*

[1] Aṭ-Ṭabari 21:656.

The *Tafsīr* of *Sūrat Ad-Dukhān* (Chapter - 44)

Which was revealed in Makkah

سورة الدخان ٤٩٦ الجزء الخامس والعشرون

سُورَةُ الدُّخَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ١ وَٱلْكِتَٰبِ ٱلْمُبِينِ ٢ إِنَّآ أَنزَلْنَٰهُ فِي لَيْلَةٍ
مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ٣ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ٤
أَمْرًا مِّنْ عِندِنَآ إِنَّا كُنَّا مُرْسِلِينَ ٥ رَحْمَةً مِّن رَّبِّكَ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلْعَلِيمُ ٦ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ
إِن كُنتُم مُّوقِنِينَ ٧ لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ رَبُّكُمْ
وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ٨ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ
٩ فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ١٠ يَغْشَى
ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ١١ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ
إِنَّا مُؤْمِنُونَ ١٢ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ١٣
ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ١٤ إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا
إِنَّكُمْ عَآئِدُونَ ١٥ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ
١٦ ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ
كَرِيمٌ ١٧ أَنْ أَدُّوٓا۟ إِلَيَّ عِبَادَ ٱللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٨

In *Musnad Al-Bazzār*, it is recorded from Abu Aṭ-Ṭufayl 'Āmir bin Wāthilah from Zayd bin Ḥārithah that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي قَدْ خَبَأْتُ خَبْأً فَمَا هُوَ؟»

«*I am concealing something, what is it?*» And the Messenger of Allāh ﷺ was concealing *Sūrat Ad-Dukhān* from him. He (Ibn Ṣayyād) said: "It is *Ad-Dukh.*" The Messenger of Allāh ﷺ said,

«اخْسَأْ مَا شَاءَ اللهُ [كَانَ]»

«*Be off with you! Whatever Allāh wills happens.*»[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Aṭ-Ṭabarāni, 5:88, there is a deficiency in the reporting of this text. The story of Ibn Ṣayyād was recorded by Al-Bukhāri, no. 1354, and Muslim no. 7345, but there is no mention of the *Sūrah* in question. There are a number of possible explanations for the *Ḥadīth* besides referring to this *Sūrah*. See *Fatḥ Al-Bāri* no. 3055.

﴿حمٓ ﴿١﴾ وَٱلْكِتَـٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةٍ مُّبَـٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ
كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٦﴾ رَبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ﴿٧﴾ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ
وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾﴾

﴾1. Ḥā Mīm.﴿

﴾2. By the manifest Book that makes things clear.﴿

﴾3. We sent it down on a blessed night. Verily, We are ever warning.﴿

﴾4. Therein (that night) is decreed every matter, Ḥakīm.﴿

﴾5. As a command from Us. Verily, We are ever sending,﴿

﴾6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.﴿

﴾7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.﴿

﴾8. Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.﴿

The Qur'ān was revealed on *Laylatul-Qadr*

Allāh tells us that He revealed the Magnificent Qur'ān on a blessed night, *Laylatul-Qadr* (the Night of Decree), as He says elsewhere:

﴿إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾﴾

﴾Verily, We have sent it down in the Night of Al-Qadr﴿ (97:1).

This was in the month of *Ramaḍān*, as Allāh tells us:

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ﴾

﴾The month of Ramaḍān in which was revealed the Qur'ān﴿ (2:185).

We have already quoted the relevant *Ḥadīths* in (the *Tafsīr* of) *Sūrat Al-Baqarah*, and there is no need to repeat them here.

﴿إِنَّا كُنَّا مُنذِرِينَ﴾

﴾Verily, We are ever warning.﴿ means, telling them what is good for them and what is harmful for them, according to *Sharī'ah*, so

that the proof of Allāh may be established against His servants.

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾﴾

﴾*Therein (that night) is decreed every matter, Ḥakīm.*﴿

means, on *Laylatul-Qadr*, the decrees are transferred from *Al-Lawḥ Al-Maḥfūẓ* to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn 'Umar, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk and others among the *Salaf*.[1]

﴿حَكِيمٍ﴾

﴾*Ḥakīm*﴿ means decided or confirmed, which cannot be changed or altered. Allāh says:

﴿أَمْرًا مِّنْ عِندِنَآ﴾

﴾*As a command from Us.*﴿ meaning, everything that happens and is decreed by Allāh and the revelation that He sends down – it all happens by His command, by His leave and with His knowledge.

﴿إِنَّا كُنَّا مُرْسِلِينَ﴾

﴾*Verily, We are ever sending,*﴿ means, to mankind, sending Messenger who will recite to them the clear signs of Allāh. The need for this was urgent.

﴿رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَآ﴾

﴾*(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,*﴿

means, the One Who sent down the Qur'ān is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

﴿إِن كُنتُم مُّوقِنِينَ﴾

﴾*if you (but) have a faith with certainty.*﴿ Then Allāh says:

﴿لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الْأَوَّلِينَ ﴿٨﴾﴾

[1] Aṭ-Ṭabari 22:9.

﴾*Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.*﴿ This is like the *Āyah*:

﴿قُلْ يَـأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ لا
إِلَـهَ إِلاَّ هُوَ يُحْىِ وَيُمِيتُ﴾

﴾*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. Lā ilāha illā Huwa. He gives life and causes death...*﴿ (7:158)

﴿بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ (٩) فَارْتَقِبْ يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِينٍ (١٠) يَغْشَى النَّاسَ
هَـذَا عَذَابٌ أَلِيمٌ (١١) رَّبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مْؤْمِنُونَ (١٢) أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَآءَهُمْ
رَسُولٌ مُّبِينٌ (١٣) ثُمَّ تَوَلَّوْاْ عَنْهُ وَقَالُواْ مُعَلَّمٌ مَّجْنُونٌ (١٤) إِنَّا كَاشِفُواْ الْعَذَابِ قَلِيلاً إِنَّكُمْ عَآئِدُونَ (١٥)
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ (١٦)﴾

﴾*9. Nay! They play about in doubt.*﴿

﴾*10. Then wait you for the Day when the sky will bring forth a visible smoke,*﴿

﴾*11. Covering mankind, this is a painful torment.*﴿

﴾*12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"*﴿

﴾*13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.*﴿

﴾*14. Then they had turned away from him and said: "(He is) one taught, a madman!"*﴿

﴾*15. Verily, We shall remove the torment for a while. Verily, you will revert.*﴿

﴾*16. On the Day when We shall strike you with the great Baṭshah. Verily, We will exact retribution.*﴿

Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allāh says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allāh says, warning and threatening them:

﴿فَارْتَقِبْ يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِينٍ (١٠)﴾

﴿*Then wait you for the Day when the sky will bring forth a visible smoke.*﴾

It was narrated that Masrūq said, "We entered the *Masjid* – i.e., the *Masjid* of Kūfah at the gates of Kindah – and a man was reciting to his companions,

﴿يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾

﴿*the Day when the sky will bring forth a visible smoke.*﴾

He asked them; 'Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold.'"

He said, "We came to Ibn Mas'ūd, may Allāh be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allāh said to your Prophet ﷺ

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾

﴿*Say: "No wage do I ask of you for this, nor am I one of the pretenders."*﴾ (38:86).

And it is part of knowledge that when a man does not know something, he should say, 'Allāh knows best.' I will tell you a *Ḥadīth* about that. When the Quraysh did not respond to Islām and they grew stubborn, the Messenger of Allāh ﷺ invoked Allāh against them that they would have years like the years (of drought and famine) of Yūsuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke.'"[1]

According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."[2]

﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾

﴿*Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment*﴾

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Pray to Allāh to send rain to Muḍar, for

[1] Muslim 4:2155.

[2] Muslim 4:2156.

they are dying. So the Prophet ﷺ prayed for rain for them, and they got rain. Then the *Āyah* was revealed:

﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾

﴾*Verily, We shall remove the torment for a while. Verily, you will revert.*﴿

Ibn Mas'ūd said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state. Then Allāh revealed:

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ﴾

﴾*On the Day when We shall strike you with the Great Baṭshah. Verily, We will exact retribution.*﴿"

He said, "This means the day of Badr."[1]

Ibn Mas'ūd said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the *Baṭshah*, and the torment."

This *Ḥadīth* was narrated in the Two *Ṣaḥīḥs*.[2] It was also recorded by Imām Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'i in their (Books of) *Tafsīr*, and by Ibn Jarīr and Ibn Abi Ḥātim with a number of chains of narration.[3] A number of the Salaf, such as Mujāhid, Abu Al-'Āliyah, Ibrāhīm An-Nakha'i, Aḍ-Ḍaḥḥāk and 'Atiyah Al-'Awfī concurred with Ibn Mas'ūd's interpretation of this *Āyah* and his view that the smoke already happened.[4] This was also the view of Ibn Jarīr.

According to the *Ḥadīth* of Abu Sarīḥah, Ḥudhayfah bin Asīd Al-Ghifāri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ looked out upon us from a room while we were discussing the Hour. He ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ،

[1] *Fatḥ Al-Bāri* 8:434.

[2] *Fatḥ Al-Bāri* 8:434. The "torment" refers to the last *Ayāh* of *Sūrat Al-Furqān*. See its explanation in volume seven, and no. 4767 of Al-Bukhari, and it is mentioned again shortly.

[3] Aḥmad 1:380; *Tuhfat Al-Ahwadhi* 9:133; An-Nasa'i in *Al-Kubra*, 6:455; Aṭ-Ṭabari 22:13, 14.

[4] Aṭ-Ṭabari 22:16.

وَالدَّابَّةُ، وَخُرُوجَ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيسَى ابْنِ مَرْيَمَ وَالدَّجَّالَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ النَّاسَ - أَوْ تَحْشُرُ النَّاسَ - تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

«*The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Īsā bin Maryam; the Dajjāl; three cases of the earth collapsing – one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people – or gather the people – stopping with them when they stop to sleep at night or rest during the day.*»"

This was recorded only by Muslim in his *Ṣaḥīḥ* [1]

In the Two *Ṣaḥīḥs* it was recorded that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي خَبَأْتُ لَكَ خَبْأً»

«*I am concealing something for you.*» He said, It is *Ad-Dukh*. The Prophet ﷺ said,

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

«*Be off with you! You cannot get further than your rank.*» He said, "The Messenger of Allāh ﷺ was concealing from him the words,

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾

﴿*Then wait you for the Day when the sky will bring forth a visible smoke.*﴾"[2] This indicates that the smoke is yet to appear.

Ibn Ṣayyād was a fortune-teller who heard things through the *Jinn*, whose speech is unclear, therefore he said, "It is *Ad-Dukh*," meaning *Ad-Dukhān* (the smoke). When the Messenger of Allāh ﷺ was sure what was happening, that the source of

[1] Muslim 4:2225.

[2] The last phrase, beginning with "He said..." and mentioning the *Āyah* is not part of the *Hadīth* in the Two *Ṣaḥīḥs* as noted earlier. See *Fatḥ Al-Bāri* 3:258; Muslim 4:2240 for the narrations.

his information was the *Shayāṭīn*, he ﷺ said:

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

«*Be off with you! You cannot get further than your rank.*»

There are numerous *Marfū'* and *Mawqūf Ḥadīths*, *Ṣaḥīḥ*, *Ḥasan* and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of *Āyāt* in the Qur'ān. Allāh says:

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝١٠﴾

﴾*Then wait you for the Day when the sky will bring forth a visible smoke.*﴿

meaning, clearly visible, such that all people will see it. According to Ibn Mas'ūd's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the *Āyah*

﴿يَغْشَى النَّاسَ﴾

﴾*Covering mankind,*﴿ meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allāh would not have said "covering mankind."

﴿هَٰذَا عَذَابٌ أَلِيمٌ﴾

﴾*this is a painful torment.*﴿ means, this will be said to them by way of rebuke. This is like the *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝١٣ هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ۝١٤﴾

﴾*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.*﴿ (52:13-14).

Or some of them will say that to others.

﴿رَّبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝١٢﴾

﴾*(They will say): "Our Lord! Remove the torment from us, really we shall become believers!"*﴿

means, when the disbelievers witness the punishment of Allāh, they will ask for it to be taken away from them. This is like the *Āyāt*:

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَـٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَـٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾﴾

﴾*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"*﴿ (6:27)

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾﴾

﴾*And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).*﴿ (14:44)

Allāh says here:

﴿أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾﴾

﴾*How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!"*﴿

meaning, 'what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the *Āyah*:

﴿يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَـٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾﴾

﴾*On that Day will man remember, but how will that remembrance (then) avail him?*﴿ (89:23)

﴿وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ
ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾﴾

﴾*And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (faith and its acceptance by Allāh) from a place so far off...*﴿ (34:51-52)

﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾﴾

﴾*Verily, We shall remove the torment for a while. Verily, you will revert.*﴿

means, 'if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the *Āyāt*:

﴿وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾﴾

﴾*And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.*﴿ (23:75)

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾﴾

﴾*But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars*﴿ (6:28)

The Meaning of the "Great *Baṭshah*"

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾

﴾*On the Day when We shall strike you with the great Baṭshah. Verily, We will exact retribution.*﴿

Ibn Mas'ūd interpreted this to mean the day of Badr.[1] This is also the view of a group who agreed with Ibn Mas'ūd, may Allāh be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn 'Abbās, may Allāh be pleased with him, in a report related to him from Al-'Awfī[2] and from Ubayy bin Ka'b, may Allāh be pleased with him.[3] This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance.

Ibn Jarīr said, "Ya'qūb narrated to me; Ibn 'Ulayyah narrated to me, Khālid Al-Hadhdhā' narrated to us, from 'Ikrimah who said, 'Ibn 'Abbās, may Allāh be pleased with him, said, "Ibn

[1] Aṭ-Ṭabari 22:22.
[2] Aṭ-Ṭabari 22:22.
[3] Aṭ-Ṭabari 22:23.

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ (١٩) وَإِنِّي عُذْتُ
بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ (٢٠) وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ (٢١) فَدَعَا
رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ (٢٢) فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم
مُّتَّبَعُونَ (٢٣) وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ (٢٤) كَمْ
تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ (٢٥) وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ (٢٦) وَنَعْمَةٍ
كَانُوا فِيهَا فَاكِهِينَ (٢٧) كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ (٢٨)
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ (٢٩) وَلَقَدْ
نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٣٠) مِن فِرْعَوْنَ إِنَّهُ
كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (٣١) وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى
الْعَالَمِينَ (٣٢) وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ
(٣٣) إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ (٣٤) إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا
نَحْنُ بِمُنشَرِينَ (٣٥) فَأْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (٣٦) أَهُمْ
خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ
(٣٧) وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (٣٨)
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٣٩)

Mas'ūd, may Allāh be pleased with him, said that "the great *Baṭshah*" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is *Ṣaḥīḥ* to him. This is also the view of Al-Ḥasan Al-Baṣri and of 'Ikrimah according to the more authentic of the two reports narrated from him. And Allāh knows best.

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ
وَجَاءَهُمْ رَسُولٌ كَرِيمٌ (١٧) أَنْ أَدُّوا
إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ
أَمِينٌ (١٨) وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي
آتِيكُم بِسُلْطَانٍ مُّبِينٍ (١٩) وَإِنِّي عُذْتُ
بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ (٢٠) وَإِن لَّمْ
تُؤْمِنُوا لِي فَاعْتَزِلُونِ (٢١) فَدَعَا رَبَّهُ أَنَّ
هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ (٢٢) فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ (٢٣) وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ
مُّغْرَقُونَ (٢٤) كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ (٢٥) وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ (٢٦) وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ (٢٧)
كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ (٢٨) فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ (٢٩) وَلَقَدْ نَجَّيْنَا بَنِي
إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٣٠) مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (٣١) وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ
عِلْمٍ عَلَى الْعَالَمِينَ (٣٢) وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ (٣٣)﴾

﴾17. And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger.﴿

﴾18. Saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust."﴿

﴾19. "And exalt not yourselves against Allāh. Truly, I have

come to you with a manifest authority."﴿

﴾*20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me."*﴿

﴾*21. "But if you believe me not, then keep away from me and leave me alone."*﴿

﴾*22. So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."*﴿

﴾*23. (Allāh said): "Depart you with My servants by night. Surely, you will be pursued."*﴿

﴾*24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."*﴿

﴾*25. How many of gardens and springs that they (Fir'awn's people) left behind,*

﴾*26. And green crops (fields) and goodly places,*﴿

﴾*27. And comforts of life wherein they used to take delight!*﴿

﴾*28. Thus (it was)! And We made other people inherit them.*﴿

﴾*29. And the heavens and the earth wept not for them, nor were they given respite.*﴿

﴾*30. And indeed We saved the Children of Israel from the humiliating torment,*﴿

﴾*31. From Fir'awn; verily, he was arrogant and was of the excessive .*﴿

﴾*32. And We chose them above the nations (Al-'Ālamīn) with knowledge,*﴿

﴾*33. And granted them signs in which there was a plain trial.*﴿

The Story of Mūsā and Fir'awn, and how the Children of Israel were saved

Allāh tells us, 'before these idolators, We tested the people of Fir'awn, the copts of Egypt.'

﴾وَجَآءَهُمْ رَسُولٌ كَرِيمٌ﴿

﴾*when there came to them a noble Messenger.*﴿

means, Mūsā, peace be upon him, the one to whom Allāh spoke.

﴾أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ﴿

﴾*Deliver to me the servants of Allāh.*﴿ This is like the *Āyah*:

﴿فَأَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَـٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ وَٱلسَّلَـٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾﴾

﴾*So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"*﴿ (20:47)

﴿إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾﴾

﴾*Verily, I am to you a Messenger worthy of all trust.*﴿
means, 'what I convey to you is trustworthy.'

﴿وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ﴾

﴾*And exalt not yourselves against Allāh.*﴿ means, 'and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the *Āyah*:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

﴾*Verily, those who scorn My worship they will surely enter Hell in humiliation!*﴿ (40:60)

﴿إِنِّىٓ ءَاتِيكُم بِسُلْطَـٰنٍ مُّبِينٍ﴾

﴾*Truly, I have come to you with a manifest authority.*﴿
means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allāh sent him.

﴿وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾﴾

﴾*And truly, I seek refuge with my Lord and your Lord, lest you should stone me.*﴿

Ibn 'Abbās, may Allāh be pleased with him, and Abu Ṣāliḥ said, "This refers to a verbal assault, which means insults."[1] Qatādah said, "Meaning 'stoning' in the literal sense, so that the meaning is: 'I seek refuge with Allāh, Who created me and you, from your making any harmful words or actions reach me.'"[2]

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[1] Aṭ-Ṭabari 22:26.

[2] Aṭ-Ṭabari 22:27.

﴿وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾﴾

﴿But if you believe me not, then keep away from me and leave me alone.﴾

means, 'then let us leave one another alone and live in peace until Allāh judges between us.' After Mūsā, may Allāh be pleased with him, had stayed among them for a long time, and the proof of Allāh had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allāh says:

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا﴾

﴿And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way."﴾ (10:88-89)

And Allāh says here:

﴿فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾﴾

﴿So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

Whereupon Allāh commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir'awn. Allāh said:

﴿فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾﴾

﴿Depart you with My servants by night. Surely, you will be pursued.﴾

This is like the *Āyah*:

﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾﴾

﴾And indeed We revealed to Mūsā (saying): "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea)."﴿ (20:77)

﴾وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ﴿

﴾And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.﴿

When Mūsā and the Children of Israel has crossed the sea, Mūsā wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir'awn and prevent him from reaching them. But Allāh commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir'awn or drowning in the sea. Ibn 'Abbās, may Allāh be pleased with him, said:

﴾وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا﴿

﴾And leave the sea as it is (quiet and divided).﴿

means, leave it as it is and keep moving.[1] Mujāhid said:

﴾رَهْوًا﴿

﴾as it is﴿ means, a dry path, as it is. 'Do not command it to go back; leave it until the last of them have entered it.'[2] This was also the view of 'Ikrimah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ka'b Al-Aḥbār, Simāk bin Ḥarb and others.[3]

﴾كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ۝ وَزُرُوعٍ﴿

﴾How many of gardens and springs that they left behind. And green crops﴿

this refers to rivers and wells.

﴾وَمَقَامٍ كَرِيمٍ﴿

﴾and goodly places,﴿ means, fine dwellings and beautiful places. Mujāhid and Sa'īd bin Jubayr said:

[1] *Ad-Durr Al-Manthūr* 7:410.

[2] Aṭ-Ṭabari 22:30.

[3] Aṭ-Ṭabari 22:30.

﴿وَمَقَامٍ كَرِيمٍ﴾

﴾and goodly places,﴿ means elevated places.[1]

﴿وَنَعْمَةٍ كَانُوا فِيهَا فَٰكِهِينَ ٢٧﴾

﴾And comforts of life wherein they used to take delight!﴿

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

﴿كَذَٰلِكَ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ٢٨﴾

﴾Thus (it was)! And We made other people inherit them.﴿

namely the Children of Israel.

﴿فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ﴾

﴾And the heavens and the earth wept not for them,﴿

means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allāh which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās, may Allāh be pleased with him, and said to him: 'O Abu Al-'Abbās, Allāh says,

﴿فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ٢٩﴾

﴾And the heavens and the earth wept not for them, nor were they given respite﴿

– do the heavens and the earth weep for anybody?' He, may Allāh be pleased with him, said, 'Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and

[1] Aṭ-Ṭabari 22:32.

remember Allāh also weeps for him. But the people of Fir'awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allāh, so the heavens and the earth did not weep for them.'"[1] Al-'Awfi reported something similar from Ibn 'Abbās, may Allāh be pleased with him.[2]

﴿وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾﴾

﴾And indeed We saved the Children of Israel from the humiliating torment from Fir'awn; verily, he was arrogant and was of the excessive.﴿

Here Allāh reminds them of how He saved them from their humiliation and subjugation at the hands of Fir'awn, when they were forced to do menial tasks.

﴿مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا﴾

﴾From Fir'awn; verily, he was arrogant﴿ means, he was proud and stubborn. This is like the *Āyah*:

﴿إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ﴾

﴾Verily, Fir'awn exalted himself in the land﴿ (28:4).

﴿فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ﴾

﴾but they behaved insolently and they were people self-exalting﴿ (23:46).

He was one of the excessive and held a foolish opinion of himself.

﴿وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾﴾

﴾And We chose them above the nations (Al-'Ālamīn) with knowledge,﴿

Mujāhid said, "This means that they were chosen above those among whom they lived." Qatādah said, "They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others." This is like the *Āyah*:

[1] Aṭ-Ṭabari 22:34.

[2] Aṭ-Ṭabari 22:35.

﴿قَالَ يَـٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ﴾

﴾*(Allāh) said: "O Mūsā I have chosen you above men."*﴿ (7:144),

which means, above the people of his time. This is also like the *Āyah*:

﴿وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَـٰلَمِينَ ﴿٤٢﴾﴾

﴾*and (Allāh has) chosen you (Maryam) above the women of the nations (Al-'Ālamīn).*﴿ (3:42),

i.e., Maryam was chosen above the women of her time. For Khadījah, may Allāh be pleased with her, is higher than her in status or is equal to her, as was Āsiyah bint Muzāhim, the wife of Fir'awn. And the superiority of 'Ā'ishah, may Allāh be pleased with her, over all other women is like the superiority of *Tharīd* over all other dishes.

﴿وَءَاتَيْنَـٰهُم مِّنَ ٱلْـَٔايَـٰتِ﴾

﴾*And granted them signs*﴿ means clear proofs and extraordinary evidence.

﴿مَا فِيهِ بَلَـٰٓؤٌا۟ مُّبِينٌ﴾

﴾*in which there was a plain trial.*﴿ means, an obvious test to show who would be guided by it.

﴿إِنَّ هَـٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن
كُنتُمْ صَـٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَـٰهُمْ ۖ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾﴾

﴾*34. Verily, these people are saying:*﴿

﴾*35. "There is nothing but our first death, and we shall not be resurrected."*﴿

﴾*36. "Then bring back our forefathers, if you speak the truth!"*﴿

﴾*37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed criminals.*﴿

Refutation of Those Who deny the Resurrection

Here Allāh denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this

life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

﴿فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَـٰدِقِينَ ٣٦﴾

﴾*Then bring back our forefathers, if you speak the truth!*﴿

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allāh will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allāh threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of *Tubba'*, i.e., *Saba'*. Allāh destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in *Sūrah Saba'*.[1] This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them. They *Tubba'* were Arab descendants of Qaḥṭān, just as these people (Quraysh) were Arab descendants of 'Adnān. Among the people of Ḥimyar – who are also known as *Saba'* – when a man became their king, they called him *Tubba'*, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir'awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the *Tubba'* left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Ḥīrah. It is agreed that he passed through Al-Madīnah during the days of *Jāhiliyyah*. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he

[1] See volume seven the *Tafsīr* of *Sūrah Saba'* (34 :15-19).

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إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى
عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ
ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ
صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ
أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَـٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ
﴿٥٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّـٰتٍ وَعُيُونٍ
﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَـٰبِلِينَ ﴿٥٣﴾
كَذَٰلِكَ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ
فَـٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ
إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا
مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَـٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

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retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrāhīm Al-Khalīl, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed *Ṭawāf* around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Mūsā, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

'Abdur-Razzāq recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا أَدْرِي تُبَّعٌ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِيٍّ»

«*I do not know whether Tubba' was a Prophet or not.*»[1]

[1] Al-Baghawi 4:154. It has deficiencies, in the mode of narration and the wording of the text. However, there are a number of authentic narrations that support its general meaning. See *Aṣ-Ṣaḥīḥah* 5:251.

It was narrated that Tamīm bin 'Abdur-Raḥmān said: " 'Aṭā' bin Abi Rabāḥ said, 'Do not revile *Tubba'*, for the Messenger of Allāh ﷺ forbade reviling him.'"[1] And Allāh knows best.

﴿وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا
هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾﴾

﴾38. And We created not the heavens and the earth, and all that is between them, for mere play.﴿

﴾39. We created them not except with truth, but most of them know not.﴿

﴾40. Verily, the Day of Judgement is the time appointed for all of them -﴿

﴾41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive,﴿

﴾42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.﴿

This World was created for a Wisdom

Here Allāh tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the *Āyah*:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ
ٱلنَّارِ ﴿٢٧﴾﴾

﴾And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴿ (38:27)

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ
إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾﴾

﴾Did you think that We had created you in play, and that you would not be brought back to Us? So Exalted be Allāh, the True King: Lā ilāha illā Huwa, the Lord of the Supreme Throne!﴿ (23:115-116)

[1] 'Abdur-Razzāq 3:209.

Then Allāh says:

﴿إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾﴾

﴾Verily, the Day of Judgement is the time appointed for all of them﴿

This is the Day of Resurrection, when Allāh will judge between all creatures, and He will punish the disbelievers and reward the believers.

﴿مِيقَـٰتُهُمْ أَجْمَعِينَ﴾

﴾is the time appointed for all of them﴿ means, He will gather all of them, the first and the last of them.

﴿يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا﴾

﴾The Day when a near relative cannot avail a near relative in aught,﴿

means, no relative will be able to help another relative. This is like the *Āyah*:

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴾Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴿ (23:101)

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ﴾

﴾And no friend will ask a friend (about his condition). Though they shall be made to see one another﴿ (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴾and no help can they receive,﴿ means, no relative will help another, and no help will come to him from outside.

﴿إِلَّا مَن رَّحِمَ ٱللَّهُ﴾

﴾Except him on whom Allāh has mercy.﴿ means, and nothing will be of any avail that Day except the mercy of Allāh towards His creation.

﴿إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ﴾

﴿*Verily, He is the All-Mighty, the Most Merciful.*﴾ means, he is the Almighty, with immense mercy.

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ
ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ
ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*43. Verily, the tree of Zaqqūm*﴾

﴿*44. Will be the food of the sinners.*﴾

﴿*45. Like boiling oil, it will boil in the bellies,*﴾

﴿*46. Like the boiling of scalding water.*﴾

﴿*47. (It will be said:) "Seize him and drag him into the midst of blazing Fire,"*﴾

﴿*48. "Then pour over his head the torment of boiling water."*﴾

﴿*49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous."*﴾

﴿*50. "Verily, this is that whereof you used to doubt!"*﴾

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allāh tells us how He will punish the disbelievers who deny the meeting with Him:

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners.*﴾

Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this *Āyah*, but it is not specifically about him. Ibn Jarīr recorded that Abu Ad-Dardā' was reciting to a man:

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners.*﴾

The man said, "The food of the orphan." Abu Ad-Dardā', may Allāh be pleased with him, said, "Say, the tree of *Zaqqūm* is the food of the evildoer."[1] i.e., he will not have any other food

[1] Aṭ-Ṭabari 22:43.

apart from that. Mujāhid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth."[1] A similar *Marfū'* report has been narrated earlier.

﴿كَٱلْمُهْلِ﴾

{*Like boiling oil,*} means, like the dregs of oil.

﴿يَغْلِي فِي ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْيِ ٱلْحَمِيمِ ﴿٤٦﴾﴾

{*it will boil in the bellies, like the boiling of scalding water.*} means, because of its heat and rancidity.

﴿خُذُوهُ﴾

{*Seize him*} means the disbeliever. It was reported that when Allāh says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

﴿فَٱعْتِلُوهُ﴾

{*and drag him*} means, drag him by pulling him and pushing him on his back. Mujāhid said:

﴿خُذُوهُ فَٱعْتِلُوهُ﴾

{*Seize him and drag him*} means, take him and push him.

﴿إِلَىٰ سَوَآءِ ٱلْجَحِيمِ﴾

{*into the midst of blazing Fire.*} means, into the middle of it.

﴿ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾﴾

{*Then pour over his head the torment of boiling water.*} This is like the *Āyah*:

﴿يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾﴾

{*boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.*} (22:19-20).

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach

[1] Aṭ-Ṭabari 22:43.

and intestines, until it goes through his heels; may Allāh protect us from that.

﴿ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝٤٩﴾

﴿Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.﴾

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās, may Allāh be pleased with him, said: "This means, you are neither mighty nor generous."

And Allāh's saying:

﴿إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ۝٥٠﴾

﴿Verily, this is that whereof you used to doubt!﴾

is like His saying:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝١٣ هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ۝١٤ أَفَسِحْرٌ هَٰذَآ
أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝١٥﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see?﴾ (52: 13-15)

Similarly Allāh said:

﴿إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ۝٥٠﴾

﴿Verily, this is that where of you used to doubt!﴾

﴿إِنَّ ٱلْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝٥١ فِي جَنَّٰتٍ وَعُيُونٍ ۝٥٢ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ
مُّتَقَٰبِلِينَ ۝٥٣ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ۝٥٤ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ۝٥٥
لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ۝٥٦ فَضْلًا مِّن رَّبِّكَ ۚ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝٥٧ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝٥٨ فَٱرْتَقِبْ إِنَّهُم
مُّرْتَقِبُونَ ۝٥٩﴾

﴿51. Verily, those who have Taqwā, will be in place of security.﴾

﴿52. Among Gardens and Springs,﴾

﴿53. Dressed in Sundus and Istabraq, facing each other,﴾

﴾*54. So (it will be). And We shall marry them to Ḥūr (fair females) with wide lovely eyes,*﴿

﴾*55. They will call therein for every kind of fruit in peace and security;*﴿

﴾*56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,*﴿

﴾*57. As a bounty from your Lord! That will be the supreme success!*﴿

﴾*58. Certainly, We have made this easy in your tongue, in order that they may remember.*﴿

﴾*59. Wait then; verily, they (too) are waiting.*﴿

The State of Those Who have *Taqwā* and the Delights They will enjoy in Paradise

When Allāh describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'ān is called *Al-Mathāni* (i.e., oft-repeated).

﴾إِنَّ الْمُتَّقِينَ﴿

﴾*Verily, those who have Taqwā,*﴿ i.e., those who fear Allāh and are dutiful towards Him in this world,

﴾فِى مَقَامٍ أَمِينٍ﴿

﴾*will be in place of security.*﴿ means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the *Shayṭān* and his wiles, and from all other troubles and disasters.

﴾فِى جَنَّـٰتٍ وَعُيُونٍ ﴿٥٢﴾﴿

﴾*Among Gardens and Springs*﴿. This is in direct contrast to the state of the doomed, who will have the tree of *Zaqqūm* and boiling water.

﴾يَلْبَسُونَ مِن سُندُسٍ﴿

﴾*Dressed in Sundus*﴿ means, the finest of silk, such as shirts and the like.

﴾وَإِسْتَبْرَقٍ﴿

﴿*and Istabraq*﴾ means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿مُتَقَـٰبِلِينَ﴾

﴿*facing each other,*﴾ means, sitting on thrones where none of them will sit with his back to anyone else.

﴿كَذَٰلِكَ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ﴾

﴿*So (it will be). And We shall marry them to Ḥūr (fair females) with wide lovely eyes,*﴾

This will be a gift in addition to the beautiful wives given to them.

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾

﴿*with whom no man or Jinn has had Tamth (sexual intercourse) before them.*﴾ (55:56)

﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ﴾

﴿*(In beauty) they are like rubies and Marjān.*﴾[1] (55:58)

﴿هَلْ جَزَآءُ ٱلْإِحْسَـٰنِ إِلَّا ٱلْإِحْسَـٰنُ﴾

﴿*Is there any reward for good other than good?*﴾ (55:60)

﴿يَدْعُونَ فِيهَا بِكُلِّ فَـٰكِهَةٍ ءَامِنِينَ﴾

﴿*They will call therein for every kind of fruit in peace and security;*﴾

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

﴿لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ﴾

﴿*They will never taste death therein except the first death,*﴾

This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

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[1] It is often translated as "coral". See Ibn Kathīr's comments in volume nine, (55:58).

«يُؤْتَىٰ بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

«*Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death."*»[1]

This *Ḥadīth* was already quoted in our discussion of *Sūrah Maryam*. 'Abdur-Razzāq recorded that Abu Sa'īd and Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا»

«*It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old."*»" This was recorded by Muslim.[2]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنِ اتَّقَى اللهَ دَخَلَ الْجَنَّةَ، يَنْعَمُ فِيهَا وَلَا يَبْأَسُ، وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا تَبْلَىٰ ثِيَابُهُ، وَلَا يَفْنَىٰ شَبَابُهُ»

«*Whoever has Taqwā of Allāh, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.*»"[3]

﴿وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ﴾

﴿*and He will save them from the torment of the blazing Fire,*﴾ means, along with this great and eternal blessing, He will also

[1] *Fatḥ Al-Bāri* 8:282; Muslim 4:2188.
[2] Muslim 4:2182.
[3] Aṭ-Ṭabarāni in *Al-Awsaṭ* 4895.

have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allāh says,

﴿فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴾As a bounty from your Lord! That will be the supreme success!﴿

meaning, that will be from His bounty and kindness towards them. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.»

They said, "Not even you, O Messenger of Allāh?" He ﷺ said,

«وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, unless Allāh showers me with His mercy and grace.»[1]

﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴾Certainly, We have made this easy in your tongue, in order that they may remember.﴿

means, 'We have made this Qur'ān, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴾in order that they may remember.﴿ means, in order that they may understand and know.

Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allāh says to His Messenger ﷺ, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

﴿فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ﴾

﴾Wait then; verily, they (too) are waiting.﴿ meaning, 'they will

[1] *Fatḥ Al-Bāri* 11:300; Muslim 4:2170.

come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muḥammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allāh says:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ﴾

﴾Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious."﴿ (58:21)

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ
ٱلظَّـٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴾Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, — the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴿ (40:51-52)

This is the end of the *Tafsīr* of *Sūrat Ad-Dukhān*. All praise and thanks are due to Allāh and in Him is all strength and protection.

☆ ***This is the end of volume eight.***

☆ ***Volume nine begins with Sūrat Al-Jāthiyah.***